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TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE; SHE ONLY ASKS A HEARING.

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THE OPEN COURT.

"THE LAW OF PSYCHIC PHENOMENA."

By E. E. C.

Every effort that is made to increase our knowledge of psychics ought to be encouraged; every theory advanced, which tends to explain the phenomena of spiritism, should be carefully studied. Mr. Hudson in his book on "The Law of Psychic Phenomena" offers us a theory which he thinks will account satisfactorily for all the facts; and he feels so confident that he has at last found a solution for the problem, that he would have us accept his working hypothesis as a whole, or reject it entirely, for he says in his introductory chapter: "If there is one fact pertaining to the subject matter under investigation which remains outside the domain of the hypothesis, or which is unexplained by it, it is undubitable evidence that the hypothesis is unsafe, untrue and consequently worthless for all practical purposes of sound reasoning. It is a trite and true saying that one antagonistic fact will destroy the value of the finest theory ever evolved." Thus if in the course of our study it can be shown that some of the spiritistic phenomena cannot be ascribed to the source designated in Hudson's working hypothesis his whole theory falls to the ground.

It must be borne in mind also, that the burden of proof rests on the party advancing a new theory; it is for him to prove his allegations, and not for the world to prove that they are not true.

At the outset Mr. Hudson makes the following affirmation: "It is safe to say that no two individuals, whether believers or unbelievers in the generic doctrine of spiritism exactly agree as to the ultimate cause of its phenomena. The obvious reason is that no two persons have had exactly the same experience or have observed exactly the same phenomena."

This sentence is clear enough and there can be no catch in it; and yet how can a man of Mr. Hudson's acuteness make such a statement, when it is a well known fact that hundreds if not thousands of investigators have pursued their investigations with friends who have witnessed the phenomena at the same time with them and arrived at the same conclusions. The investigations of Liebeault and Bernheim, of Charcot and his assistants, as well as those of Zöllner and his associates, were not carried on secretly. To say that no two persons ever witnessed the same phenomena at the same time, seems to us perfectly absurd. In making such a statement, one is impressed with the idea that Mr. Hudson carried on his investigations single handed, and that they were necessarily rather limited.

What is the working hypothesis proposed to us? It consists in the assumption that we are possessed of two minds, which may act independently of each other: one he calls the objective mind and the other the subjective mind. "The objective mind is merely the function of the physical brain (p 30) its highest function is that of reasoning (p 29) it is not controllable against reason by the suggestion of another (p 30)."

This mind being the result of the operation of the physical brain, it necessarily follows that it ceases to act when the brain ceases to exist.

The subjective mind is the soul. It is incapable of inductive reasoning (p 26). It accepts without hesitation or doubt every statement that is made to it, no matter how absurd (p 30).

This is not a very consoling doctrine for those who believe in an individual continuation after death. To be deprived of all reasoning power by the loss of the objective mind, and left at the mercy of the most absurd suggestions, without the power of discernment!

Without following Mr. Hudson through the mazes of metaphysics, in his attempts to show that we are possessed of two minds, one mortal and the other immortal, we will pass on to that part of his book in which he tries to show that physical manifestations of so-called spirits, can be accounted for by the natural working of the subjective mind. He says: (p 208) "The subjective mind possesses physical power; that is the power to make itself heard and felt, and to move ponderable objects." Let us now put a pin on this table; there are some twelve or fifteen subjective minds now present; let one, or five, or ten, or all of us bend all the influence our subjective mind is capable of and see if we can move that pin one hair's breadth. I say no; it cannot be done. Some other agency must be found to accomplish the feat.

There are persons endowed with a peculiar organization who by common consent have been called mediums. In their presence phenomena of various character have been observed. Mr. Hudson would have us believe that everything that is done in their presence is accomplished by their subjective mind in conjunction with that of the sitters. But the mediums themselves ought to know; they are not all frauds and liars; they are unanimous in assigning the phenomena to the agency of spirits; and when we see and feel hands which we know are not the medium's and that these hands are used in the same way that we use ours, it would seem that this would be easier to believe, than that objects are moved about by the subjective mind, without any means adapted to ends.

Mr. Hudson says: (p 208) "It must be acknowledged by all who have witnessed, under best conditions, any of the physical phenomena, that there is a dynamic force residing somewhere that is capable of moving ponderable objects without physical contact, (he should have said visible contact) and that this force whatever it is or from whatever source it emanates, possesses intelligence, oftentimes to a remarkable degree. Now, this intelligent force either emanates from the spirits of the dead, or it does not. If it does not, it necessarily follows that it emanates from the living. That this last supposition is the true one is evidenced by many of the characteristics of the intelligence which it manifests, among which the following are prominent: It is essentially a human intelligence.....The intelligence is always on a level with that of the medium through whom it manifests itself .....that so called spirit communications always correspond to the nature of the medium's mind and are limited by his capacity."

Whether it is a fact that the intelligence communicating must of necessity be either the spirit of the dead or that of the living, is far from being proven. For all that we know there may be a world of spirits who never have dwelt in human bodies. Millions of intelligent people believe it, for it is one of the tenets of the Roman Catholic Church, and supposing that, as Mr. Hudson says, the intelligence is essentially a human intelligence, that would not prove that it did not proceed from a disembodied human spirit; on the contrary, it is an argument in favor of that hypothesis. If spirit communications are always linked by the medium's capacity, how will we account for communications written in a foreign language entirely unknown to the medium?

Let us see how Mr. Hudson's theory will adapt itself to facts. The experience I am about to relate happened twenty years ago, but I do not trust to my memory; I have here the notes taken on the spot at the time of their occurrence. I had heard accidentally that a Mrs. W——, a lady in private life, was a medium, though very few of her friends knew it. Being acquainted with her husband, I asked for the privilege of spending the evening at their house to witness some of the phenomena; this was cheerfully granted. When I arrived, there were only Mr. and Mrs. W—— and a physician, an old resident of Chicago. We all four seated ourselves around a light, oblong mahogany stand, placed our hands lightly upon it and waited for communication.

Presently the table began to tip at one end, and some one asking a question, the table would answer by tipping three times for yes, and once for no. After watching this performance for a few moments, I became possessed with the idea that the tipping was done knowingly by Mrs. W——. I then set about to expose the trick without being rude or impolite. So I asked the table if it would answer my mental questions, to which it answered yes. I then asked if I might sit away from the table and ask mental questions, to which the answer was again in the affirmative. My object in getting away from the table, was in order that I might see the feet as well as the hands of the sitters. I then sat myself about eight feet from the table, for the ostensible purpose of asking mental questions, but this I did not do. I fully expected that the table would immediately say yes and no, hit or miss; but to my surprise it did not move. I waited for perhaps five minutes, which seemed a very long time, and my friends began to think that the influence had left. I then formulated in my mind this question: Is this really the work of spirits? Immediately the table tipped three times for yes. Then I asked, always mentally, the following questions: If I call mentally the letters of the alphabet will you stop me at the right letter and spell out your name? Answer: Yes. I then called the letters and the table stopped me successively at the letters C. F. G. Having gone thus far, it occurred to me that there must have been some misunderstanding, and though this was only a thought unspoken, the table raps, no. I cogitate further: But C. F. G. is never going to spell any English word;

thereupon the table tips three times for yes. By that time I had become quite interested. I then spoke aloud and told the sitters what had been going on, when the doctor suggested that some of these letters might be initials; the words were hardly out of his mouth, when the table tipped as if it could not contain itself, evidently tickled to have been understood. The name given was C. F. Goodkind. The communication was as follows: He lived on the northeast corner of La Salle and Madison; was seventeen years and two months when he died thirteen years before. Wanted to communicate with Bertha Alsbach, wife of Simon Henne, at Topeka, Kansas. Wanted her to know that Simon Henne was guilty of the crime he was charged with—arson.

We wrote as requested but the letter came back undelivered. This was on March 27, 1874. On the 13th of April following the same spirit came back again, wanting to communicate with Bertha Alsbach; we accused him of having lied to us. He referred us to Goodkind, leather merchant on Lake street. To make a long story short, I went to Goodkind's house, saw his wife who said that she had known such a young man as C. F. Goodkind, whose father kept a cigar store on the corner of La Salle and Madison streets long before the Chicago fire.

Now we will ask where did the suggestion come from? Did my subjective mind suggest all this to Mrs. W——'s subjectlve mind? If so, who put the suggestion in my subjective mind, and when, and how long before it hatched out? Mrs. W——'s manifestations were not confined to table tipping; sometimes her right arm was seized with a shaking motion which was only quieted when she placed a pencil between the index and the middle with all the fingers stretched out straight. One night she was seized with this tremor and the pencil wrote a verse of Italian poetry, giving the book and stanza in Tasso's "Jerusalem Delivered," and underneath it all, the name of John Stuart Mill. I will mention here that none of us understood Italian. Mrs. W—— was brought up in the wilds of Michigan and had received but a scant education, such in fact as children get in a country township school house. After reading the communication, I remarked to the doctor that if John Stuart Mill had found out that we live after death, he who was an avowed materialist, he would let his friends at home know it, instead of roaming around in America in search of small circles. While I spoke the pencil began to write again and this is what it wrote: You are mistaken, I have had no opportunity to communicate my experience on the other side of the Atlantic, and I am willing to confess that I was mistaken. John Stuart Mill.

It is reasonable to believe that all this was the unconscious action of Mrs. W——'s subjective mind; that it proceeded from some suggestion made to it? But by whom? According to Mr. Hudson it must have been by some living person, as he does not believe that spirits communicate with the living. For what purpose then could such a suggestion be made? On the other hand, if the communication came from John Stuart Mill, the first thing he would think of would be some identification of himself, and knowing how difficult that is to do, he may have reasoned somewhat after this fashion: If I address these people in English and sign my name to it, they will think the communication is a fraud; but if I give them a communication in Italian, a language unknown to all of them, while everybody knows that that tongue was as familiar to me as my own, that I spent half of my life at Nice where Italian is spoken altogether, and if in addition to that I quote from Tasso, a classic work familiar to me, these people will probably think that the communication does indeed come from me.

Mr. Hudson says that he has had frequent and very affectionate communications from himself; the medium supposing his name to be that of a dead brother. This proves nothing except that he was dealing with a false medium. Any one who has had much to do with mediums must have met many who were unworthy of the name.

Here Mr. Hudson says: "The very presence of an avowed skeptic will often prevent any manifestations. It frequently happens that some one present remarks, in a despairing tone, that he does not expect any manifestations, because they always fail when he is present. The chances are, when such a remark is made the spirits will refuse to respond." And further on, at page 272 he says: "Mediums are always anxious to exhibit their phenomena, when genuine, under test conditions, and will do so in a way that shall satisfy the most skeptical." How can these two passages be reconciled; they flatly contradict each other.

To prove that spirit communications so-called, emanate from the subjective mind of the medium, Mr. Hudson says: "The fact that a spirit, possessing sufficient power to move a table, raise a piano to the ceiling, or levitate the medium, should be paralyzed in presence of one who does not believe in spirits, is simply inexplicable except upon the one hypothesis namely, that the power evoked is that of the subjective mind of the medium, which is amenable to control by the mysterious power of suggestion. It is inconceivable that the spirit of Napoleon Bonaparte, who when living swayed the destiny of nations, used kings and popes as his puppets, and led his hosts to successful battle against the combined armies of Europe, should, when dead, shrink abashed and powerless, in presence of some one man who happens not to believe in Spiritualism."

And why not? It is precisely what we should expect if Mr. Hudson's hypothesis is worth anything, for he tells us (p. 30), "The objective mind is the function of the physical brain; to it belongs the power of reasoning." Napoleon had lost this; he had nothing left but his subjective mind, which is the soul and which, according to Mr. Hudson, accepts without hesitation or doubt every statement that is made to it, no matter how absurd or incongruous.

According to Mr. Hudson the subjective mind is constantly receiving impressions and suggestions from other subjective minds, without knowing it. The imagination of a Jules Verne could go no further (p. 235). Certainly of the two explanations, that of the spiritists seems to us the most reasonable, if it be granted that after the death of the body, we continue to live as independent entities, having the recollection of our lives and the power under certain conditions, to communicate with the living.

Mr. Hudson undertakes to prove too much with his working hypothesis. Having never witnessed any genuine materialization phenomena (p. 271) he disposes of the whole subject with a turn of the hand, after having told us however, that "It would be a work of supererogation to attempt to add force or volume to the already overwhelming array of testimony going to show the wonderful physical power often displayed in connection with psychic phenomena. It will be assumed, therefore, that all statements made by respectable witnesses in regard to the occurrence of physical phenomena are true."

This line of reasoning is unfair, if Hudson grants the reality of all physical phenomena and still insists upon the source of it as residing in the subjective mind, the phenomena being of a physical nature, it behooves him also to give physical proofs that it is produced by the medium's subjective mind. It is not sufficient for him to make the allegation. It is much harder to believe that the subjective mind can manufacture hands and arms, and use them as we do ours, than to believe in the existence of imponderable spirits who, through their knowledge of natural laws, as yet unknown to us, can for a few moments give a consistence to their spiritual body and make it visible and tangible. The phenomenon of materialization though disputed by many has been witnessed too often, and by persons capable of judging of conditions, to be doubted by them.

Some years ago I attended a number of dark and materializing séances given by a celebrated medium. The conditions under which these séances were given, though not by any means what we would call now test conditions, were very fair; so much so that the phenomena produced were very startling taking everything in consideration. I became sufficiently interested to follow it up and try if possible to obt the same phenomena under conditions that left doubt, not only in my own mind, but also in minds of my friends that the phenomena were g uine.

I invited the medium to give us private séance one of our homes, where she came unaccompanied any one. The first experience took place at a frie house. We had emptied an ordinary closet la and plastered, of everything there was in it, leaving even a shelf. We had had a false door m that fitted the closet and in this door an aperture 18 inches in height by 12 inches in width had b cut out about six feet from the floor and this a ture was closed by a velveteen curtain made of pieces overlapping each other about three inc and nailed at the top of the aperture.

The audience was composed of about fifteen p sons, all intelligent and educated and all known each other.

The exercises for the evening commenced wit dark circle, during which we had some quite thr ing experiences, but on which I shall not dwell, many persons have no faith in anything that is perienced while we are deprived of the use of of our senses. When the dark séance was over gas was turned on full head. A committee of th was appointed to tie the medium. We used a ve soft and pliable cotton line, I should think 20 or feet long. We first secured both hands together hind the medium's back; then pinioned the ar close to the body in such a way that we were c vinced that it was utterly impossible for the medi to make use of her hands, and come out of the clo as we had left her. She walked into the closet the door was closed. I stood within two feet of aperture and could hear the slightest motion m by the medium. A voice from inside the closet ca me by name and asked me to pin the edges of curtain at about one-third of the way down from top. In doiug this I naturally tried to slip my hand inside to hold the cloth while I put in the but I was surprised to find that a human hand holding the lower part of the curtain right aga the lower edge of the aperture. I put in the however, as requested and stood close to the apert Not more than two minutes had elapsed when a na arm visible almost up to the shoulder came out of aperture; the fist was clenched and with it three four blows were struck with the knuckles on upper part of the door near the top. The noise duced by the blows was sharp and distinct, not r fled, but such as an ordinary hand would prod This arm had not been withdrawn half a min when the curtains were parted as wide open as c be, and we all saw the face of a young man, wi black mustache, the hair parted on one side thrown back. The face looked as lifelike as sible, the eyes were moist and brilliant, the feat altogether different from those of the medi Every person in the room, which was brilli lighted, saw both the arm and the face distin Both of these apparitions lasted only a few sec yet the impression produced was as distinct and on each person as if the arm and the face had those of the medium.

As soon as the face had disappeared, the voi the medium asked to have the door opened, an came out tied exactly and in every respect had left her. The tying was examined critica the committee and every knot was found in its if she could have loosened herself, which was sidered a physical impossibility, with much reason, getttng back into the rope would have still more impossible. We put the medium b the closet, and almost immediately we hea noise of the cotton line slashing against the door and against the plastering inside; while where I stood, I distinctly heard the medium's entreating some one in the closet to be careful watch and chain for fear of their being dam and suggesting that they be placed on the fl the corner of the closet where she might not s them. Presently she asked that the door be o

l she came out. She had been untied and tied ain in a most artistic and thorough manner, with evident design to show us that it was utterly im-ssible that she could have done it herself.

In view of all this experience does not the theory the subjective mind doing all these things appear liculous and even childish?

The placing of the watch on the floor, the conver-tion in the closet, and the tying and re-tying of the edium, all pointed to the presence of a materialized irit in the closet with the medium. This led me a further experiment in which the medium would placed under such conditions that if the experi-ent were a success, the idea that she had done it rself would be untenable. With this in view I had cabinet built of the following dimensions: 8 feet ng, 6½ feet high and 2½ feet wide. The door was one side in the center. At the distance of 18 ches from one end I had placed an iron staple on ach side of the cabinet at a convenient height, and rewed clear through the wood. We sat the me-lum at that end, and with a fine linen twine we tied ach wrist to one of the iron staples with hard knots nd tight enough to the skin as to preclude any pos-ibility of pulling the hand through. Without the nowledge of the medium, and in fact before she had ntered the room, a small, circular child's music-box bout 2½ inches in diameter and ¾ of an inch thick, ad been placed on the floor of the cabinet at the urthest corner away from the medium; and in order o make the experiment still more difficult and con-incing, the crank of the music-box had been re-noved. As soon as the door of the cabinet was losed, I told the medium about the music-box and asked her if her friends could play on it. She an-swered: "They have just placed it on my lap." I said: "Ask them to make it go," and immediately the single tune possessed by the music-box was heard by all the assistants and was played through without stop. When the door of the cabinet was opened ve found the music-box on the lap of the medium nd her hands as firmly secured to the iron staples s they were when we had left them.

Can any one believe that this was done by an un-conscious action of the medium's subjective mind? How could it be an unconscious action when the act is done at the request of the audience, requiring an act of volition on the part of the medium?

It should be remarked that in these experiments the medium came alone, unattended, to a strange house, and found herself among strangers, the most of them very skeptical.

It does not follow that because a medium is un-truthful, and sometimes attempts to manufacture phenomena, that that same medium may not at some other time when conditions are more favorable, ob-tain genuine phenomena. The laws that govern these are as yet unknown to us; the physical condi-tion of the medium at the time the manifestations are desired may not be right; the conditions of the atmosphere may not be propitious and many other reasons may exist to prevent the phenomena from taking place, to say nothing of the possibility that spirits may not be at all times at our beck and call. The very fact that manifestations cannot be produced at all times by mediums is a strong presumption that they do not emanate from their subjective mind. Mr. Hudson tells us that the memory of the subjec-tive mind is perfect; how is it then that after per-forming what appears to us material impossibilities it has no recollection how the thing is accomplished, and by what methods the result has been obtained? For instance, when Zöllner placed on his table a marine shell and covered it entirely by another and larger shell, and the smaller shell suddenly dropped through the table on the slate held by Zöllner and it was found to be so hot that he could hardly touch it, can we believe that it was done by Slade's subjec-tive mind, and that notwithstanding the wonderful memory of that mind no knowledge of the modus operandi remains? When the question is asked of mediums: How do you do these things? the in-variable answer is: We do not do it, spirits do it. If they did it themselves (and from what I know of mediums I do not think they suffer from an over-dose of modesty) they would only be too ready to claim for themselves the supernormal power and glory in it. But as a specimen of argumentative jugglery the following paragraph (p. 273-4) takes the palm. I quote: "What are the inherent prob-abilities? Conceding the power to exist, it would seem to be more inherently probable that it is pos-sessed by a soul connected with a living organism, than it is that it is possessed by a soul that has been entirely severed from all connection with the mate-rial world. Spiritists themselves unwittingly con-cede the truth of this proposition when they assert, as does Allan Kardec, that the spirits who produce these effects are always inferior spirits who are not entirely disengaged from material influence. Be-sides the very fact that the intervention of a me-dium is necessary for the production of physical phenomena demonstrates the proposition that the elements of physical organism are essential. (No one denies this; on the contrary.) It requires there-fore two things to produce the phenomena, namely: a soul and a body. In a living man the two are united and working in harmony. Is it not probable that such an organism is capable of producing all the effects attributed to the temporary union of a dead man's soul—and a living man's body?"

Probably or not, we know that it does not do it; we all know the limitations of our power over mat-ter, and we know that the phenomena can only be produced under certain conditions. If it were other-wise we would witness it every where and at all times. He goes on: "Why should a dead man's spirit in abnormal union with a living man's body possess more power than a living man's spirit in normal union with his own body? Is it because the former possesses more knowledge than the latter? (Now watch the subtlety of Mr. Hudson's reasoning.) No, for we have seen that it is only "inferior spirits who are capable of producing physical manifestations." Kardec says no such thing, he says that they are produced by inferior spirits, but Hudson adds the word "only" which changes Kardec's meaning en-tirely. Again Hudson says: "Superior knowledge confers no advantage, for Kardec informs us the su-perior spirits have no power in that direction." Kar-dec gives us uo such information; the most that can be claimed is that inferior spirits are instrumental in producing physical manifestations, and only by in-ference can we conclude that superior spirits do not condescend to be so instrumental; but it would be unlogical to presume that the greater could not do what the lesser can do, if they chose, and from these distorted premises Mr. Hudson concludes as follows: "We have therefore the authority of the spiritists themselves for formulating the proposition that the more completely the spirit of a man is disengaged from material influence, the less power he possesses to produce physical phenomena. This being true (which it is not) it follows that the converse of the proposition is true, namely, that the more com-pletely the spirit of a man is united to material ele-ments, the greater is his power to produce such phe-nomena. The conclusion is irresistible that the spirit of a man in normal union with his own body possesses the power in perfection." After such transcendental reasoning we will humbly ask, why then are we not all mediums?

It would be idle to follow Mr. Hudson through his speculations regarding physical manifestations; he confesses himself on page 272, that he has never wi'nessed any materializations, therefore he cannot be said to be a competent exponent of the subject. And this is the flaw in his argument, for he tells us at the beginning of his book (p. 21), "If there is one fact which remains outside the domain of the hypoth-esis or unexplained by it, it is evidence that the hypothesis is untrue, and worthless for all purposes of reasoning."

Mr. Hudson's work is quite ingenious and inter-esting to the psychological student. Some of his speculations on hypnotism, clairvoyance, clairaud-ience, and some of the obscure workings of the hu-man mind, are well worthy of attention; but where I think he makes a mistake is in attempting to account for all phenomena of a spiritualistic nature by his working hypothesis. After reading his book through, the reader feels that his doubts have not been re-moved; everything is not accounted for and his ver-dict is—not proven.

UNORGANIZED LIBERALS.

By B. F. Underwood.

An address delivered before the Liberal Religious Congress, Chicago, May 23, 1894.

Dr. Hirsch said last evening that he was in favor of this Congress, not in spite of the fact that he was a Jew, but because he was a Jew, and Mr. Savage following remarked that he approved the Congress because he was a Unitarian. I am in favor of this movement, I may say, because I am a Liberal. The Congress requires from none a sacrifice of principle or individuality; it respects the honest convictions of all; it asks only for coöperation in promoting liberal religious thought on an undogmatic basis. We need more than the mere liberty of individualism; we need the power to secure the fruits of liberty, wisely used, not for ourselves only, but for those who are now in bondage to creeds formulated for them before they were born, in expectation that they would, as in-deed they are required to, "think in herds." We should not be concerned with our own intellectual liberty only. One having said, "Where liberty is, there is my country;" Thomas Paine, in a broader spirit declared, "Where liberty is not, there is my country and thither I hasten that I may help to establish it."

Unorganized Liberals have fewer labels to classify them, and fewer fences to divide them from others of the same community, than those who are inside church organizations.

The sects generally claim to teach all the virtues; but one may belong to none of the sects and possess all the virtues in an eminent degree and be an active worker in philanthropic reform.

I must confess that I belong to that great mass of people who are, or were when I used to go church, characterized by the clergy as "sinners," "warned to flee from the wrath to come," never having been "converted" and joined the church, and, moreover, who have had the hardhood to oppose the theo-logical teachings of the church as irrational, its spirit as sectarian, and its fellowship as narrow.

We are not, in fact, actually unorganized. We live in a social medium, like other people. We be-long to the organization of the nation, of the state, of the city, not to mention the many smaller asso-ciations to which we may we belong; but we are unor-ganized in the sense that we are not members of churches or local religious societies, and many of us, occupied with work in these larger communities to which we belong in common, have not, to tell the truth, been much distressed because our convictions and love of liberty have excluded us from the sectarian organizations in which many find their chief social life.

Of late years while free religious thought has in-creased in denominational and semi-denominational organizations, it has also made great progress outside these organizations. The number of men and women of intellectual and moral worth who have no stated connection with any church is large and increasing. Public opinion does not require, as it once did, church membership or church attendance. The old creeds are boldly criticised before large audiences and in books which are widely read. The churches are aiming to make the basis of fellowship more ethical and less theological, and are thereby retain-ing many who would otherwise leave them. Yet out-side all ecclesiastical lines are multitudes, some of them having severed church connections, but the majority never having formed such connections.

These outsiders constitute an heterogenous mass, strong if tested by numbers, the common spirit of lib-erty, rejection of the miraculous and the authority of alleged divine revelations, but weak if judged by unity of thought or purpose in other respects. Those

whose thought has taken them out of or prevented their joining the churches, represent great diversity of views, character and condition. These are the unorganized Liberals.

"The word "Liberal" is applied in the Old World to political principles and parties; in this country to unorthodox religious views. It is here used by, or applied to those who have discarded the popular theology and reject the Bible as a work of supernatural origin and authority. In the large class thus designated are persons of every degree of culture and social standing, of different tastes, and of opposite views on every subject outside the realm of demonstrated knowledge. Their agreement in rejecting theological beliefs by no means helps them to unity of thought or concert of action in the sphere of party politics, on questions of finance, on social problems, on political economy, nor on the multitude of questions, speculative and practical, which constantly present themselves for the consideration of the thinker and the philanthropist. Nor are they agreed as to the attitude Liberals should assume toward the prevailing theological system or the proper method of counteracting its influence.

Some Liberals are interested chiefly in criticising and denouncing the absurdities of theology. Some find more congenial enjoyment in popularizing science and diffusing general knowledge.

Liberals, representing different degrees of culture and different social conditions, have arrived at the conclusions they hold in common by different methods and under widely different conditions. One class has outgrown theological beliefs in an atmosphere of religious bigotry and under influences that have stimulated the critical and combative tendencies. Persons of this class are usually direct in opposition and harsh in criticism, often impolitic in their methods, and impatient with those whose general agreement with them and dislike of their methods they regard as evidence of timidity and hypocrisy. They are very much inclined to think that genuine liberalism is limited to their own phase of thought and method of procedure. Another class is composed of persons who have outgrown their old religious beliefs amid influences in harmony with their feelings, who have had but little contact with avowed, aggressive unbelievers, who feel no intense hostility to Christianity, but would be glad to see it reconciled with reason and common sense. Many have never had personal experience of the suffering involved in the conscientious rejection of theological beliefs once intensely believed, but are unbelieving from a predisposition to skepticism, from intellectual inability to accept unproved propositions, and philosophical indifference to questions of a speculative and unverifiable character. Persons of this class are usually the most cool, level-headed, and dispassionate Liberals, but the least enthusiastic, the least aggressive, and the least interested in sustaining or encouraging organized efforts to destroy or check superstition.

Then, among Liberals are men and women of constructive and destructive tastes and tendencies; those who, although they entirely agree in their general views pertaining to Christianity, have but little community of thought or feeling in their work; those who are devoting themselves to science, literature, art, or some reform, with but little interest in a theology they have discarded; and, on the other hand, those who, like Ingersoll, think the "Mistakes of Moses" a current and most important subject for public discussion to-day.

The words "radical" and "conservative" are often used to distinguish two classes of Liberals, but usually with little propriety or justice. Liberals who imagine they are radicals par excellence may be indeed superficial and erratic with some crochet in their heads, some theory or scheme by which they fancy, in their simplicity, that the world is suddenly to be disenthralled, regenerated, and redeemed. The real radical Liberals are, of course, the men and women who think, who go to the root of things, who acquaint themselves with bottom facts and basic principles, and not those who clamor for great social changes, with no knowledge of economic principles or sociological science; who mistake a rabid spirit for radical thought, and vituperation for argument.

Large numbers there are who, although they have outgrown their former belief in dogmatic theology and the infallible authority of the Bible, yet feel an indefinable reverence for the Christian name, and derive satisfaction from the thought that the book in which their fathers and mothers believed through all the tribulation of life and in the solemn hour of death, is inspired, at least in a general way, and to a greater extent than any other work. The name "Christian" has for them a fascination, and they emphasize the importance of distinguishing between the simple teachings of Jesus and the theology preached in his name.

Others reject without qualification, the Christian religion, considered as an extra-human or exceptional element introduced into the life of the race, yet recognize it as a great system that has been evolved in the providence of God to suit man's condition in different stages of his development, and in this age should be interpreted in the light of the largest knowledge, with the most liberal construction and in the most catholic spirit. They are willing to permit the name "Christian" to stand for the highest thought and the noblest work of the age, the grandeur and glory of which, they maintain, are due in no inconsiderable degree, to the powerful impulse received from the character and teachings of Jesus, which they think have been an important, if not the most important, factor in the progress of man.

Others still there are who, rejecting not only the miraculous ele ment of Christianity but supernaturalism in every form, yet concede to Christianity, in common with Buddhism and Mohammedanism, an important and necessary place in the evolution of society and in the growth of civilization and, instead of regarding it with disdain, view it as a religion which, with all its imperfections, has persisted because it has represented man's best religious thought and aspiration, from which it grew as naturally as the flower grows from the seed, the soil, and the air.

To others, Christianity appears as an unmitigated evil, a superstition which, although it had its origin in innocent ignorance and credulity, has been the greatest obstacle to human progress that man has had to encounter.

Others still, although they belong to the class that has no conception of modern thought, and that the science of the age is leaving far behind, would have Christianity regarded as an imposture, devised and designed by crafty men to enslave the human mind and to enable them to control it in their interests.

Some Liberals have a firm belief in a Supreme Intelligence and a strong, and to them, precious hope of a future life; while others are doubtful of the existence of an intelligence that directs the ongoings of nature, and are skeptical as to the continued conscious identity of man after bodily dissolution; and they emphasize these doubts in opposition to religious faith.

There are many who take the position of Spencer, that matter and mind are but phenomenal existences, but manifestations of an Ultimate Reality that is known only as revealed to us in consciousness, that in itself is utterly inscrutable; and that, therefore, the worship of an anthropomorphic deity, notwithstanding it has a reason in man's undeveloped nature, and has been, and with many is yet, a necessity, has, in "pure reason," no foundation whatever; that while the wonder and awe regarding the eternal mystery of being, unsolved and insoluble, must continue, the petitional prayers adressed to this being are, in the light of the unimpassioned understanding, irrational and absurd.

There are others who have no patience whatever with such words as the "Absolute," the "Unknowable," the "Inscrutable," and regard their use as a species of temporizing and as evidence of a disposition to compromise with theology. They declare that nature is the only existence, and that matter is the all-sufficient cause of phenomena, and moreover that he who refers to an unknowable or to a p behind nature, has not yet outgrown the swaddl clothes of his intellectual infancy.

Some there are who have acquainted thems with profound and erudite works pertaining to tianity written during the last twenty years, others have not advanced one step beyond the teenth century deists and materialists and ar tually offended by a suggestion that the wor those writers do not comprise the best though the best religious criticism of this gener Some Liberals cling to the word religion as ple to their ears and dear to their hearts; and with it represents whatever is grand in thought an deavor; while others say, with Hobbes, that the difference between religion and superstition i the former is superstition in fashion, while the is religion out of fashion.

Some Liberals accept Spiritualism, modern S ualism, as their philosophy, (and to some it is ligion even) and not a few are strong in adherence to certain doctrines, and it must be that too many are ready to accept without narratives as marvelous as many of those old cles, belief in which has declined with the of science. Others, among Liberals as church people, are so unreasonable that they bear to see anything pertaining to the subject books or papers which they read, and are inc lous or indifferent in regard to actual facts and nomena to which, after inexcusable delay, the tion of men of science is being directed.

Some think that the most effective way to d superstition is to assail it directly, with me criticism. This is generally the view of those conversion to Liberalism is recent or has been den. Such are like young cubs—they have licked into shape—by experience with the Others think the work of criticism, although im tant and valuable, should be, in this age, secon to the presentation of that positive thought must ultimately replace the teachings of theo and the creeds of the churches.

In view of these facts, a theoretical or nom classification of Liberals, as George Jacob Holy once suggested in a discourse delivered in Bo might be of advantage. He did not, of course, to see Liberals separated and organized into cli but terms employed that will enable all to u stand the positions and principles of the va classes of Liberals.

When representatives of matured and scho thought find themselves classed with persons o most opposite views, under the general name of erals, and find their names used in connection the crudest thought and the wildest vagaries, which they have not the slightest symyathy, but natural they should wish some more de name in addition to the general term Liberal.

With such diversity of thought and conditions unorganized Liberals are not likely to unite soo any kind of constructive work which does not ig their differences. The sects are hardly mor vided than these different classes of Liberals, ex in the spirit of liberty. These Liberals are so vidualistic that their formation into a consi organic union, except for some general purpos which all hold in common, is impossible.

Many of these Liberals will probably continu far as religion is concerned, in an attitude of test and denial, and so long as the mere authori books and creeds remain, who shall say that the tude is not needed, and that those who remain tive and individualistic are not doing an impor work? For all original thought must come fro dividuals. All great moral and social reforms receive their first impulse from the few and not the many. Nothing, therefore, can be more imp tively demanded in the interests of progress than freest and fullest individual expression of those o ions which clash with the orthodoxy and conse tism of the day, as a counterpoise to the tendenc an arbitrary and despotic public opinion to mak

alike, and thus to produce "intellectual peace price of intellectual death." It is not simply ight, it is the duty of those in advance of their w-men to speak their honest thought, and in a to be understood. They who temporize in deal- with great questions of public interest are, so though they talk and write in praise of morality, nemies of moral progress. Loyalty to convic- and courageous devotion to the highest concep- of truth, regardless of public opinion or per- l interests, is a demand of the times, both in ic and private life. It is not enough for the lib- thinker of to-day to praise those who gave to world their best thought. Nearly all the intel- ual and moral heroes of the past have their gists among representatives of the popular rches of to-day. The thought of the past is no lity. Our intellectual horizon was not fixed for- r by any or all of the thinkers now dead. Dar- 's views, now accepted in the main by men of nce, were ridiculed by press and pulpit within memory of men who are yet young. If there e no conceptions of to-day similarly regarded by se who represent public opinion—which does not indorse Darwin's teachings, but is tolerent of m—the fact would not be creditable to this gen- tion. There is a vast amount of truth not likely be popularly received for a long time, and they o defend it, in spite of the tyranny of public opin- , perform a service the value of which cannot be lmated.

But there are thousands of Liberals who recognize fact that Liberal religious thought is strong, that old creeds are decaying and the newer thought is owing as fast as the people can easily adjust them- ves to the changes; and seeing the great progress ich has already been made, inside as well as out- le the churches, many are considering whether in future the churches or organizations growing out them and liberal associations, may not become a eat power for moral, social, and educational, as ll as liberal religious work. There are such, I lieve, who would like to do for themselves, for ir children and the community, in organizations hat cannot be done by them, or cannot be done so fectively, in an unorganized condition.

Liberals have in some places formed local organi- tions, but it has not been possible to sustain them ithout leaders or persons with directive ability iving their time and attention to them, devising ethods for their support and supplying the intel- ctual needs. Usuallly such societies have been short ved, for several reasons which I have not time to ention and some of which are too obvious to re- uire mention.

The Free Religious Association, founded about a uarter of a century ago by a few broad minds who ere dissatisfied with the limitations of Unitarian- m, even, has had the sympathy and support of any of the religious Liberals who belong to no cal organization. This Association stands for in- ellectual liberty, moral character and unsectarian llowship, and for that deeper unity underlying all ifferences, based on love of truth and desire for a igher morality and an improved social welfare. he members are not required to repress any of heir individual convictions nor any of their individ- al views as to the best methods of advancing the ruth and the right. On the contrary they are free o speak their honest thonght both on the platform f the Association, and elsewhere, and to work in uch ways as they choose. But as this Association as only its annual meeting (unless some other spe- al meetings are called) and its annual meetings re always held in Boston, most of those who belong it, lose many of the social and other advantages the organization and in spite of their membership far as it is concerned are practically unorganized.

The Ethical Culture movement, by bringing ethics the forefront and laying emphasis upon practical hilanthropy and the moral education of the young, as appealed successfully to many who were outside the churches, because tired of sectarian doctrines nd forms, but who appreciate the social benefits of organization and coöperation in moral work.

Since churches, like those represented in this Congress, make character and not creed a condition of fellowship, since they have outgrown the dogmas which are so offensive to Liberals, since they are, instead of wasting time and money in defending and propagating irrational creeds, engaged in and inviting coöperation in diffusing liberal religious views many Liberals must feel a strong inclination to work with them.

There is one reform in which Liberals outside of church organizations have shown general interest, and attempts have been made to sustain a national organization for the promotion of this reform, but the diversity of views on other snbjects and lack of wise leadership, have been among the causes that have nearly paralyzed organized effort in this direction.

The reform is a just one, and one which may yet come to be a bond of union and coöperation between the Liberals in the churches and those who are now outside of all church organizations.

While our national government is secular in its form and basis, even though somewhat perverted in its administration by the force of the popular religious sentiment, in many of the States there is a constitutional recognition of orthodox Christianity quite out of harmony with the broad spirit of the Federal Constitution. The Sabbath laws, the laws against blasphemy and other imaginary crimes, the requirement of an official oath before being allowed to testify in the courts, the use of the Bible and religious exercises in the public schools, are some of the remaining links that still connect the State with the Church in this country—some of the vestiges of the union between civil affairs and religious beliefs and observances which prevailed once throughout Christendom. The exemption of hundreds of millions of church property from taxation in this country means that every tax-payer is compelled to support these churches and to sustain their worship; for if the church property, which enjoys the protection of the government, bore its proportion of the burden, the tax would be so much less. If the money were taken direct from the pocket of the tax-payer, and he were told that it was to be applied to the support of the churches, the injustice would be manifest, and public sentiment would soon deprive the churches of the exemption privilege. It is thus that wrong and robbery are perpetuated in a way that is not seen and cannot be realized by the mass of people. This fact is now recognized by many of the orthodox leaders. The Northwestern Christian Advocate (Methodist) said in a recent issue: "In the wiser day coming, every dollar of church personal value and every foot of church land will pay taxes to support honest secular government. Remission of taxes for church and church school uses is a secular gift to churches."

State secularization means the removal of such evils and the putting of the State upon an entirely secular basis, by carrying out the idea and spirit of the national Constitution in the administration of public affairs. State secularization and secularism should not be confounded. Secularism is a system of philosophy, the belief of but a comparatively small number of persons. State secularization is the separation of the Church and State, the divesting of the civil government of all religious functions, and restricting it to purely civil affairs, so that while it shall protect all in the right to enjoy and teach their religious belief (or anti-religious belief), it shall neither favor nor discriminate against any of these beliefs.

"When a religion is good," wrote the wise and liberal Franklin, "I conceive that it will support itself, and when it cannot support itself, and God does not care to support it, so that its professors are obliged to call for the help of the civil power, it is a sign, I apprehend, of its being a bad one." This reform, the secularization of the State, is one on which Liberals in the churches and outside should, be able in some way to work together.

As Liberals come to understand that systems of religion like constitutions grow, that sudden transitions are neither possible nor desirable, that progress in religion, in common with all development, is possible only by gradual modifications of beliefs and institutions that exist, that evolution is along the line of existing social and religious systems as much as it is along the line of existing species of plants and animals, do they understand those who express dissatisfaction with mere criticism and denial and see the uselessness of wasting their energy in trying to uproot instead of trying to reform and improve old systems of faith.

Any one who refers to those occupied mainly with the work of demolition—however necessary much of the work they are doing—as representatives of the entire strength and value of Liberalism outside of the churches or who points to the eccentricities and follies incident to transitional stages of thought as indications of the superficiality and weakness of the liberal movement, shows thereby the limitations of his own intellect. The highest representatives of liberal thought are not a few obscure persons, of whom scholars and thinkers know nothing, men who have written books which serve only to reveal their own unfitness for the work, or whose utterances at conventions have simply furnished newspaper reporters matter with which to amuse the public; but they are men and women like Humboldt, Darwin, Wallace, Huxley, Tyndall; like Spencer, Mill and Martineau; like Buckle, Grote, Lecky; like George Eliot, Emerson, Fiske, Higginson, and a host of others whose ability and scholarship, and whose known liberal views give them a representative character that none can dispute. The advanced liberal thinkers of this age are impressed with the importance of positive constructive work in the domain of science, history, art, fiction, and social reform, as well as in that of theological belief; and they are devoting their energies to their respective provinces with splendid results. Their contributions to the world's knowledge are doing more perhaps to modify creeds and permanently advance rational views pertaining to religion than all other influences combined. Their work is constantly diffusing and strengthening liberal thought, which is affecting our whole intellectual, moral and social life. Much of this work is being done by those outside all church organizations—by unorganized Liberals. What their relation will be to the church in the future depends chiefly upon the attitude of the church toward them and the work, which they are doing, individually, in scientific investigation, and in social and religious reform. Of the attitude of the churches represented in this Congress there is no doubt, of course.

For one, after having worked for a quarter of a century for independent thought and rational liberal views, with the churches and the clergy generally in opposition, I now most cordially accept the invitation to work in coöperation with representatives of churches and other societies for the advancement of what we all hold in common—not liberal*ism*, but liberal religious thought. To all the liberal clergymen and laymen, and to all others who are neither clergymen nor laymen, connected with this Congress, I offer my congratulations upon the favorable outlook, and pledge my hearty coöperation in carrying on the good work so auspiciously inaugurated.

THE ANTI-RHEUMATIC RING.

A subscriber wants to know wherein consist the virtues of the anti-rheumatic ring. To which we reply, in nothing, except whatever benefit comes from the suggestion that it will cure, and this would be the same if, instead of a ring, a string were used, or a potato or a horse chestnut were advised to be carried in the pocket till it becomes dry and shriveled, or some wonderful elixir was to be put into the stomach. Just how useful suggestion may be we do not yet know, but that it has value there can be no doubt, and it has been found that man can make his own suggestion just as well as to do it through a ring. The old Greeks believed that there was virtue in finger rings against rheumatism. Galen, in the second century, gave heed to some of the popular fallacies of that day, and recommended a ring of jasper with an intaglio of a male figure wearing about his neck a bunch of herbs. Marcellus, in the time of Marcus Aurelius, prescribed a ring of pure gold, with certain Greek letters inscribed thereon, to be worn for pain in the side; the circlet was directed to be worn on the side opposite to the pain. The decrease of the moon was propitious to the plan of cure.—Dr. Holbrook's Journal of Hygiene.

THE LIBERAL RELIGIOUS CONGRESS.

The Liberal Religious Congress held in Sinai Temple, this city, last week, was a great success. The attendance was large, marked interest was manifested in the addresses and discussions and especially in the work of organization, the proceedings were harmonious and an organization was formed which, we hope, will prove to be to liberal religious societies generally, Jews, Ethical Culturists, liberal Christians, Spiritualists, Independents and all others engaged in moral or religious work, what the Evangelical Alliance is to the orthodox churches. Among the leaders of this movement were men who had had large experience with liberal churches and societies and who were acquainted with the difficulties which had made so many attempts to form liberal organizations partial, if not complete failures. Such saw the importance of emphasizing their points of agreement rather than points of difference, and the wiser members saw that careful work by committees rather than prolonged and general debate, was what was needed. The committees fully explained their plans and recommendations, and much needless discussion was thus obviated and yet whatever was done, was done with the full knowledge and concurrence of the members of the Congress.

Dr. H. W. Thomas served as chairman during the sessions of the Congress with practical good sense which more than made up for any lack of knowledge of parliamentary rules to which, on taking the chair, he referred as a reason for his not meriting the honor of presiding over the deliberations of such a body. Mr. Jenkin Lloyd Jones, who for months had given more time and attention than any other person to the details of the arrangements, showed remarkable readiness and versatility of resources, combined with a sort of locomotive power and cyclonic eloquence in carrying through the recommendations of the several committees which were intrusted with giving direction, coherency and consistency to the work of this Congress. Dr. Emil Hirsch proved himself preëminently the scholar, as well as one of the ablest thinkers and orators, of the Congress. One of the most valuable of the workers was Rev. A. N. Alcott, of Elgin, Ill., who, as chairman of the committee on organization, appeared to great advantage as a clear-headed man of logical, contructive mind. There are others who deserve special mention, but space will not permit.

In the opening address Dr. Thomas welcomed the audience to the first American Congress of liberal religious societies, the outgrowth of the Parliament of Religions, at which for the first time representatives of the religions of the world had come together and acknowledged themselves children of a common father. The object of the Congress was not to fight orthodoxy, for orthodox people had battles enough among themselves, nor to form a new creed, for creeds should grow and not be made, but to find some plane on which the people of different creeds and of no creeds could meet and work together for humanity. Rev. W. D. Simmons said that the gospel of the hour was not isolation, but fraternalism. He compared the conference with that called by the fathers who met to formulate a constitution for the States. The present aim was to bring together outwardly those forces that were already one at heart. He plead for unity and fraternity in the name of the independent churches. Mr. W. M. Salter representing the Ethical Culture Societies said that their keynote was diversity in the creed and unanimity in the deed. We must look forward to the time when Jew and gentile, Universalist, Unitarian, and what not shall eat the same spiritual bread and drink the same spiritual drink of a universal brotherhood. Dr. Emil Hirsch said that he would not be a Jew if he did not welcome all to this first American Liberal Congress. The Jew looks forward to the day when Israel shall be swallowed up by the vast ocean of humanity. If, he said, you look forward to the time when men will be one, then free my forefathers from the shame they have borne for centuries when at the most critical period of their lives they repudiated, yea, you allege they even crucified him. When you free us from this stain then Judaism will disappear. I have, he added, no creed, my father before me had none. "Our books in this church do not contain the word Jew. The Jews can work for things not Jewish, but which belong to humanity. Give us something to do and we will join you." Rev. M. J. Savage said: "In my opinion there is no such a thing as a Unitarian doctrine. The unity of the universe, the unity of the human race, and the unity of human destiny is the way that I look at my creed. I offer to you and to this Congress my most enthusiastic support, not in spite of my being a Unitarian, but because I am a Unitarian."

At subsequent meetings addresses were made by Rev. Jenkin Lloyd Jones, Rev. Caroline J. Bartlett, Miss Sadie American, Dr. Albion W. Small, of the Chicago University, Rev. M. St. C. Wright, E. P. Powell, Dr. Hirsch, Dr. Thomas, Rev. F. E Dewhurst, Rev. R. A. White, D. L. Shorey, Dr. Gandhi, of Bombay, and others.

A resolution was adopted favoring the endowment of a chair in the Chicago University for higher religious training and recommending that the matter be referred to a board of directors which should appoint a committee of fifteen to consider the matter and devise means for raising $12,000, the amount necessary to maintain the chair. This project was suggested and urged by Dr. Hirsch.

The report of the Committee on Permanent Organization which was adopted, recommended that the name of the organization be the American Congress of Liberal Religious Societies, its purpose, believing in the great law and life of love, to unite in a larger fellowship the existing liberal societies in social, educational, industrial, moral and religious thought, on a basis of common substance and spirit, not only to unite existing societies, but to form new ones and bring about a closer relationship of all denominations to secure universal unity, coöperation and fellowship in the Church of Humanity.

The seal of the organization is to be an outline of the earth, across the equator on which is to be inscribed "Humanity." Around this are to be grouped the words "Knowledge," "Justice," "Love," "Reverence."

Any society in sympathy with the movement by contributing a small annual sum to the treasury can send delegates to the annual meetings and individuals may become members by paying one dollar a year.

The following officers were elected:

President, H. W. Thomas.

Vice-Presidents, Colonel T. W. Higginson, Cambridge, Mass.; Dr. E. G. Hirsch, Chicago; M. J. Savage; Boston; Marion D. Shuelter, Minneapolis; Heber Newton, New York; William Salter, Philadelphia; B. F. Underwood, Chicago; Susan B. Anthony, Rochester.

General Secretary, Jenkin Lloyd Jones, with as many assistants as necessary.

Treasurer, Leo Fox, Chicago.

Board of Directors, R. W. Whitmore, St. Louis; F. E. Dewhurst, Indianapolis; Florence Kollock, Passadena, Cal.; A. W. Martin, Tacoma; Caroline Bartlett, Kalamazoo; J. H. Crooker, Helena, Mont.; L. W. Sprague, San Francisco; J. H. Action, Aurora; Alexander Kent, Washington, D. C.; A. N. Alcott, Elgin; Arthur Judy, Davenport; J. D. Luddon, St. Paul; Merle St. C. Wright, New York City; A. W. Bisbee, Philadelphia; John Faville, Appleton, Wis.; W. L. Sheldon. St. Louis; W. S. Crowe, Newark, N. J.; A. W. Gould, Chicago, J. H. Ecob, Albany, N. Y.; S. J. Barrows, Boston; W. I. Nichols, Philadelphia; Anna Garlin Spencer, Providence; Mrs. Henry Solomon, Chicago; Clara Conway, Memphis, Tenn.

Incorporators, Drs. Thomas and Hirsch, Messrs. Jones, Alcott and Leo Fox.

At the close of the last meeting Dr. Thomas said: "The hour has come to close the first session of the Congress of religions, and what a glorious Congress it has been! None of us has ever attended any like it. Our society is now fully formed and the future is bright for better things. Let each one for the realization." Dr. Hirsch said that Sanai Temple had been dedicated again during last few days in a wider mission. "You leave the day that Emerson was born—our prophet your prophet," he said. He spoke of the good had already been accomplished and what they to do. He asked those present to welcome all new fraternity.

The launching of this Congress into the religious world is a practical illustration of what the [illegible] field Republican said last week: "In spite of obstructive efforts of theologasters and dogmatraditionalists and ecclesiastics, to keep them and blind their eyes to the relations of things are surely finding out what is important and non-important, are steadily eliminating the essentials, and coming to an appreciation of the giving essentials of faith. And this is a process coming together, of broadening sympathy and fellowship between earnest souls who are thus coming into that unity of the spirit which only union worth striving for."

POSSESSIONS.

The idea of possession, or ownership, is among earliest developed in the human mind and one strongest in its effects upon human character history. Even among animals the sense of personal belongings is often clear and distinct. The animals fiercely resent any invasion of their lair their hunting-grounds, and still more fiercely attack upon their young. The tiniest bird will rally to the defence of its own nest, while the with a higher moral development which recog ownership in others, will fearlessly defend the erty rights of his master. So in the world at the rights of possession have often been the ba wars, as in private life they are continuall cause of innumerable wrongs and worries.

Earthly possessions, however obtained, give power and personal advantage to those who them. As in the earlier ages the hunter who sessed most food, or furs, or the warrior who secured most slaves or captured most wives w teemed by reason of these trophies, even wh cured by theft or artifice, to be the superior of hunters or warriors, so to-day those most r worldly possessions by the same kind of rea are given credit for many virtues which the never known. This fact of adventitious values panying possessions has given added impetus mad struggle to obtain more possessions th healthy needs require, and to give fictitious v those who have attained this surplus.

Thus it has come to a point that a man's m possessions are thought to be a part of his re so that in describing a person of any sort of nence, pictures are given not only of the man, his belongings, the house in which he was bo the rooms in which certain events took plac yet these are in no manner any part of th personage.

The possessions which have made the deep pression on the history of nations, on the mo intellectual advancement of races, on culture, ture, art, character, have been mainly spiritu not material possessions. The reformers, th ers, the thinkers and awakeners of humanit been more often than otherwise the poo worldly goods. The Founder of Christianity resented in the records as one so poor that h not where to lay his head." Socrates went his teaching bare-footed and coarsely clad. though a king's son, gave up all his possessio clothed himself in the yellow robes of men for love of humanity Mohammed was a poor a shepherd—until he became a spiritual le men. To the soul who has learned the tru and the joy of spiritual possessions, mere m wealth is without charm or attraction. W

ated in "The Light of Asia," King Bimbasara ught to tempt Buddha from his severe life of sac- ice to remain with him in his palace as his lopted son, Buddha replies:

These things I had, most noble King, and left,
eking the truth; which still I seek, and shall;
ot to be stayed through Sakra's palace ope'd
s doors of pearl, and Devis wooed me in."

And later he teaches what joy he found in that earch to which he sought to draw others, saying,

"Enter the path! There is no grief like hate!
lo pains like passions; no deceit like sense!
Enter the path! Far hath he gone, whose foot
Treads down one fond offence."

"More is the treasure of the law than gems
Sweeter than comb its sweetness; its delights
Delightful past compare."

And it is possible to win, even here, a small foretaste of such spiritual possessions as unselfishness, magnanimity, generosity, wisdom to know and appreciate others, humility of understanding, and above all that one inestimable, much-to-be-desired, chiefest treasure of all which awaits us through every successive stage of being, that fountain of joy whose tender rills trickle through even the lowest stages of being—Love!—which, the more we grow in spirit broadens and widens within us until it beatifies all things and works even for those whom we have looked upon as repulsive foes.

Worldly possessions and honors with all their intermingled sense gratifications, dignities, cares and snares, seem at times to have become parts and factors in our earthly existence more as spiritual test and crucible than as essential to true happiness or progress. How small a part of our real lives they are is shown most strongly in times of individual or public peril. Even the man or woman who has devoted his or her life—from the lack of higher purpose—to some fad of special curio collection of art, of literature, of china, bugs, or monstrosities, or those lowest, most contemptible of possession worshipers, miserly money-grabbers, when threatened with loss of life, in deadly imminent danger, show a contempt that is wonderful, in view of their every-day mode of thought—in regard to material possessions. Overboard go their hoards when shipwreck is threatened, no matter how dear these hoards seemed an hour ago, or how grievous their loss, may seem to-morrow when life readjusts itself to old methods. Material possessions are helpers in spiritual schooling as tests of character in ourselves and others. Shakespeare's "Timon of Athens" is not the only one who had his faith shaken by the transformation of flatterers, and fawning favorites into unfriendly critics, and unscrupulous enemies, through the loss of fortune and worldly goods; but such transformation to a soul who has sought and found spiritual possessions will not imbitter, but will strengthen his hold on the riches which come through spiritual development.

Material possessions often prove tyrannical possessors, or masters to weak minds when those minds become too greatly attached to such ephemeral belongings. As when the owner of valuable jewels, much gold, or other material wealth, has to place guards over the same, or pass restless nights from fear of danger and robbery through such ownership.

Though the possession of worldly goods superficially considered may appear to give us the key to all other good things, to friendship, to public favor, to honors, to personal ease from pressing care, to enjoyment, to leisure, to carry out our highest plans, yet how valueless becomes all these superficial helps in times of the soul's direct need; when our spiritual self cries for help—when we are torn apart in body or spirit from our best beloved; when our faith in our loved falters; when temptation assails or conquers our better selves; when hope and trust dies out, when bodily pain racks and wrecks physical strength—these are the times when spiritual possessions—when they are really ours—come to help and strengthen, "a very present help in time of need," when no mere temporal possession of worldly goods is of the slightest avail or comfort, and spiritual aid and consolation is our only recourse. Possession of worldly wealth brings in its wake many professing friends, but until such wealth is taken away from its possessor he is never quite sure of real friendship—that richest of possessions. Often the test of friendship comes with loss of material possessions, money, honors, position—and though one may wince a little at that betrayal of character which makes him lose faith in some who are dear to him through this test of loss of ephemeral things, yet is he more than compensated by the knowledge of the truth, which such loss brings him, if so he himself be worthy. To the mind which reaches and reads below superficialities, there is but little real hurt or pain in this discernment of the false from the true and what little there may, is lessened by a sense of personal superiority to false professions, and restful content in knowing the truth. As worldly possessions are given to man as touchstone of brotherhood—to be shared with those in greater need, so also are spiritual possessions to be likewise shared, for the more these are shared the greater become their power and potency. Says Emerson: "The heart and soul of all men being one, this bitterness of 'his' and 'mine' ceases. His is mine. I am my brother and my brother is me. If I feel overshadowed and outdone by great neighbors, I can yet love; I can still receive; and he that loveth maketh his own the grandeur he loves." The acquisition of things in life merely for self advancement, or self gratification, is often the cause of increased egotism and a hardness of heart towards those less successful. "Why should I be asked to aid this or that poor man?" arrogantly asks the temporarily successful one. "Let him do as I have done—achieve fortune by his own hands and brain!" but each new spiritual possession broadens and deepens the sympathy and charity of the possessor toward all his kind. He feels too that the real source of true wisdom and happiness is limited only by the limitations of those who seek it.

S. A. U.

THE HEBREW'S RIGHT TO FREEDOM.

Surely, if any race ever earned a right to a free and honorable existence it is the Hebrew. The undying faith and constancy displayed by that people through centuries of persecution, outrage, and unjust discriminations of all sorts in nearly every country in Europe have no parallel in history. They are not a warlike race, and yet they have shown most heroic persistence and undaunted courage in upholding their faith and in clinging to their own ways, when by a few words of apostacy they might have won protection and all the rights of citizenship. For many a century, to be a Jew on the continent of Europe was to be the prey of every plunderer, an outcast debarred from all the rights even of the humblest Christian hinds.

In most cities, the Jews were penned up in teeming hives in a portion of the town set apart for their use, and they were locked up for the night as dumb beasts might be. This practice has only ceased in Rome within a very few years. But times have changed, and the proscription of the Hebrew race is every day becoming more the exception, and is surely destined to utter extinction. It is matter for congratulation to every American that no such cruel and bigoted legislation as that so long prevailing against the Jews in Europe has ever disgraced the statutes of this country. At the present day, the Hebrew population is a large and valuable element in all the cities of Europe and America. They are invariably industrious, prosperous, and law-abiding citizens. In Europe they are carrying off the highest prizes in politics, music, and commerce, and winning social distinction by their merits, wealth and influence.

The Congress of liberal religious societies, which closed its four days's session yesterday after perfecting a permanent organization, is one of the significent signs of the times and will take its place among the great movements in the religious world of the nineteenth century. The Congress was not the outgrowth of a transient impulse, but of processes which have gone on with the world's evolution and which have influenced the life and conduct of all faiths, conservative and liberal alike. The universal expression of this influence was the world's Parliament of Religions, whose very character made other than abstract results impossible, yet whose inspiring unity and leveling power is and forever must be felt by every church participating.

But the Liberal Congress has given distinct form and definite purpose to the future work of the liberal bodies who have therein united The basis of union is itself a promise of the practical working out of the plans which have been made for it. The basis is not theological nor doctrinal, but sociological and educational. The Congress has no ritual, no creed, no theories. It is organized for work in the uplifting of humanity, in the spread of the gospel of fellowship among all men, believing that in the working out of the "great law and life of love" is to be found the highest and best religion, the profoundest and most acceptable service to God. The influence of such a force at work in the fields of religious, social, educational, and industrial thought and action may not be overestimated, and it only requires that the Congress shall do well the work upon which it has entered to make it one of the most powerful agencies for good ever formed.

The Congress disarmed that old-time criticism that liberalism and negativism are synonymous. No orthodox faith may lay claim to surer foundations than those upon which the Congress squarely placed itself. And in no Congress could there be more of true devotedness than characterized the deliberations of the one which has just closed. Deeply spiritual and profoundly religious throughout they were, and the most sensitive soul in orthodoxy could have found nothing in them of evil.

It was a gathering of big-brained, great-hearted men and women come together for the world's uplifting. It has marked out for itself a work in entire keeping with the spirit of the times. That work is in no sense inimical to any other whose mission is man's welfare. It is organized to build, not to destroy. It merits the cordial sympathy and support of all who believe that true religion best expresses itself in good deeds.—Chicago Times.

A DISPATCH to the New York Herald from Atlantic City, N. J., of May 17th says: Harry Willets, the young Camden man who was nearly killed by electricity on Atlantic avenue last night, was interviewed this evening and gave a graphic description of the sensation he experienced as the electric bolt passed through his body. "I have often heard," he said, "that persons in the face of death saw their whole lives spread before them like a panorama, and I now believe it to be true. My home is in Camden, sixty miles from here, yet when the steel tip on my umbrella struck the death dealing arc light and I felt the electric fluid striking into my very vitals, I had a vision which will remain stamped on my memory as long as I live. I had left home but two days before, and every detail of the home life I remembered, and as I fell unconscious I saw it again as plainly as I now see you. My father sat by the table reading, while my mother was engaged in sewing a button on his clothes. The picture was so realistic that my last words as I fell 'My God, where am I?' And they were heard by bystanders, who of course did not know what caused them." The most marvelous part of young Willits' vision is that his brother, who arrived here to-day, declares that at the hour the accident occurred his parents were seated and occupied just as he saw them. The young man is still weak from his terrible ordeal, and his flesh twitches in a spasmodic way. The light which caused the accident is only six feet and a half above the sidewalk, and young Willits will sue the lighting company for damages.

VOICE OF THE PEOPLE

THIS LIFE OF MINE.

BY WILLIAM BRUNTON.

Sweet life, intelligence and love,
With earth below and heaven above,
With feelings fine to range its round,
How rich thou art, wherever found!
It needs the power of Burns or Scott
To speak the blessings of our lot:
Nay, all that poets ever told
May not express the wonder old,
They merely whisper, breathe a word,
From that great poem nature heard;
Not all the singers of the race,
Can tell the splendors of its grace!
It comes surprising me with tears,
Thro' all the passing of its years;
Thro' all the circling of its days,
It calls for endless song of praise!
I may not know its whence or where,
But I rejoice to find it here;
To have the power to see and know
The sights and sounds that please me so;
The rich fair earth thro' seasons bright,
The sisters four, sweet as the light;
The charms of spring, the summer sheen,
The autumn fruits, the winter keen!
And then the days,—each in its day,
A gem of light in love's array,
Enriching me with knowledge kind,
Comfort to heart and strength to mind:
The friends, companions manifold,
Our eyes delighted e'er behold;
The nearer ones that dearer prove,
The rose-like hearts with incense love,
All, all combine to give me grace,
And make me love my time and place!
The starry eyes I daily see,
Are dearer than the stars to me;
And then fond words and then good deeds,
Their kind consideration of my needs,
Are richer than the golden store,
That merchant ships bring to our door!
And as in music-box there lies,
A nest of pleasant harmonies,
So in the sounds of nature sweet,
And in the rumble of the street,
And in the speech, we daily try,
I find the poet's harmo ny!
It all has promise like the spring,
And whispers of some better thing;
It gives me hope beyond the fact,
The hope of gain in that I lack.
I know in part, I dimly see
The wondrous being I might be,
How if the moments centuries turned,
The gifts of all might then be earned.
Nay, chide me not, as wishing ill,
I would life's purpoee fain fulfill.
I cannot bear a sketch in part,
It so offends the sense of art.
If figures drawn have outline fine,
To finish them you must incline;
You artist ask perfect his plan;
And time should so complete her man!
And when I think of powers I own,
That may to further grace be grown;
And though they grow as time goes by,
And in the race can never die;
I must by force of reason cling,
To what is mine the while I sing!
And selfish thought to some it seems,
Yet thus our life like running streams,
Beneath the ice of fear and doubt,
To some great sea goes running out!
I thank the minds that bid me hope,
And give my heart its wished for scope!
Yet I would live from hour to hour,
And find this moment Eden's bower:
For all the beauty of the days,
Provoke in me unbounded praise;
Whate'er may be beyond the now,
It sets a crown upon my brow:
A king am I, in manhood great,
Rejoicing in my royal state!

"QUESTIONS FOR THEOSOPHISTS" CONSIDERED.

TO THE EDITOR: 1st. The question whether man is a "free moral agent" is answered in the subjective consciousness of every individual, and the light that comes from experience makes the answer clear. It is not claimed that man is responsible to a "higher power." He is responsible to himself. He may not be to blame for his actions, but he is responsible for them, for he feels a sense of responsibility and has to take the consequences of his acts. "As he sows he must reap." He must ultimately stand at the bar of his own judgment; his jury are his own reason, conscience and intuition.

2d. We hardly understand what the writer means by "half created." We do not believe that anything was ever "half created" or even wholly created, but slowly evolved. It is true that man is a half-developed being, learning by suffering and experience. It does not seem to us that we are wholly dependent upon "faith" for our belief that "justice underlies law," but reason and analogy furnish much evidence to sustain the belief.

3rd. We hardly see where the "Paganism" is applicable to the idea of "conflict between the two natures of man." According to our reason "a true soul awakening" does not come in a sudden blaze of glory like the golden glare of the sun breaking through storm clouds, but is attained only by constant effort. One by one the higher elements of our nature slowly awaken. Every day should find us more awake to spiritual truth. It requires patient endeavor to keep the lower nature in leash and the higher qualities in bud and blossom. Even Gautama whose high moral development caused him to be reckoned as almost divine—had times when the war raged fierce between his spiritual and carnal natures.

We believe there are many individuals of such high spiritual development that they are able to hold their lower natures in subjection. But we think it would be difficult to find a person on earth who had entirely "extinguished" their carnal propensities.

We agree with the writer in the statement. The law of the universe is not "revengeful." Neither is it loving. It is immutable, indifferent. If we keep in accord with law we are not harmed by law, if we violate it we suffer, not from revenge but the effect of our own ignorance.

According to our reason and belief—that God is not a being who knows the "end from the beginning," but is spirit working through immutable law—a primary, undeveloped condition is a necessity. The mistakes—called crimes—the natural sequence of the undeveloped condition—are a necessity. The effects (not punishments) are also a necessity of the mistakes. Though painful, they are ultimately beneficent, for they show us the path of wisdom. If theosophy is true and we receive in another reincarnation the effects of mistakes committed in a previous incarnation. we surely get the beneficent results—even if at the time we do not recollect the offense, we hold to the doctrine of Karma, "as you sow you must reap," because it not only shows us the path of right, but whips us if we leave, and because it is the doctrine of universal justice.

A CORRESPONDENT.

AN ADDRESS BY MRS. BALLINGTON BOOTH.

TO THE EDITOR: In Brooklyn, in the drawing-room of Mrs. Lowell, on Columbia Heights, one evening recently, Mrs. Ballington Booth addressed a large assemblage on the work of the Salvation Army. She was introduced by Reverend Charles Cuthbert Hall.

Mrs. Booth isa woman of great personal magnetism, with a fine, strong, expressive face. She wore her "army" dress and was accompanied by Adjutant Marshall, who spoke afterwards in relation to the auxiliary force which she has in special charge.

Mrs. Booth said that this organization was composed of many corps, which were presided over by captains, lieutenants and sergeants. Its members are working and spreading in this country from the Atlantic to the Pacific, from Texas to Canada. The spirit of this army is the power of love, not a narrow, selfish affection which cares only for the members of a family, or for those who have affection for us, but a love which is divine in its essence, since it seeks the miserable, the destitute, the outcast, the criminal classes. Mrs. Booth related an instance of a drunkard saved by the efforts of a Salvationist, and the happiness of his wife, in the restoration of husband and home, and this, she said, was only one of many instances. She spoke of the prejudice they have had to encounter and withstand, as many people think that the drum, tambourine and peculiar dress, are the accompaniments of a herd of cranks and fanatics. She related an anecdote of her little son, who was told to make a drawing of the barracks of this army. When it was completed, the work was praised by his papa and mamma, but he was told that the smear on it detracted from it, when he replied, "Oh, that is the rotten eggs." She also gave as illustration, a little story of her baby, who had been presented with a rag doll, which was kissed and taken to bed by its owner, who lavished all her affection on her "dear doddie." It soon lost an eye, then the remaining one, then an arm, then the second one, until nothing remained but the poor stump and a pair of legs, but it was prized and treated even more tenderly than before—just so did the workers in this army feel to the maimed in the battle of life. Mrs. Booth reserved her most painful experiences, as she said they were too dreadful to relate, and would not be believed. She said the slums of this city were as bad as any in New York or Chicago. She told the story of a Salvationist who went into a jewelry store and asked its owner to purchase some "War Crys." He declined, and showered upon her his indignation, calling all of her order hypocrites! She waited quietly until he had ceased when, observing some diamonds in his case, she said, "are these paste?" He said, "no," indignantly. "This gold," she pursued, "is it imitation?" "No," he replied, more indignantly. "This silver," she continued, "is it tin?" The dealer waxing angry, she said, "what would you think of me if I were to go about saying that all you sold was spurious. Just so you are doing about the Salvationists." Upon this the jeweler relented, and purchased some "War Crys" and has continued to do so.

The peculiar dress was a safeguard and protection, for its wearer was saved from insult, and would venture, unharmed, into most dangerous places, and would sometimes influence where a policeman could do nothing.

Reverend Lyman Abbott then spoke a few words, in which he said that the beauty of any style of dress depended largely upon tho wearer.

He said that they were glad not only to take "Salvationists" by the hand, but to have them take us by the hand.

Reverend Mr. Hall stated that Commander and Mrs. Booth had been naturalized, and were now loyal citizens of this country.

Adjutant Marshall stated that the work of the Auxiliary Force consisted in "standing up" for the army when it is derided and misunderstood, in the payment of the annual dues of five dollars, and, for those who would so, in attending the weekly meeting held at Mrs. Lowell's where sewing is done, and garments are given to the Salvation army to distribute.

A vote of thanks was rendered Mr. and Mrs. Lowell.

No costly churches are needed by this society, but is not its working even more valuable than such organizations, since it penetrates to the heart of disease, crime itself, which, let alone, becomes a menace to society, but with such efforts, may spring hopeful and blessed regeneration?

A. O. C.

A STRANGE VISION.

We all know that there is what may be called eye memory. Indeed, many persons recall much more clearly and readily what they see than what they hear. The picture of the face and form of an absent friend can, at will, be summoned before the mind. But there is another and far more vivid form of eye memory which is exceedingly rare in its manifestations. This occurs when the eyes reproduce a face or a scene so that one seems to be actually in the presence of it. A wonderful instance of this is furnished by an experience of Prof. I. Vignoli last summer. While he was sitting in a room engaged in conversation his eyes rested, but without any special interest being excited in his mind, upon a balcony bathed in bright sunshine. The balcony was covered with flowers and vines and a bird-cage was swinging in the midst of it. Two days later Professor Vignoli awoke early in the morning and, glancing up at the ceiling over his bed, he saw there, to his astonishment, a picture of the balcony, true to nature in form and color, and with the bird-cage slowly swinging to and fro amid the vines. The picture was illuminated by the light streaming through the Venetian blinds of two large windows. The Professor is certain that he was wide awake and in perfect possession of his faculties, for he experimented with the vision in order to determine whether it was an ordinary hallucination or not. He concluded it was not because when he closed his eyes the picture disappeared, to reappear when he opened them again. He also found that he could see it equally well with one or the other eye closed. By putting a finger between his eye and the picture he could shut it off from sight just as in the case of a real object. In short, the Professor concluded that the strange vision, with which he continued to experiment until it had faded from sight, obeyed all the optical laws involved in the seeing of an actual object. His eyes were apparently indulging in a little recollec of their own, quite independent of will of their possessor.

There are many things associated the World's Fair held in Chicago tha vastly entertaining, even now, and w it was not possible during the Fair's a period to group. For instance, the attendance was over 27,000,000; the admissions upward of 21,000,000. largest attendance was on Chicago 716,881: the smallest, on Irish day, 885. But if to Ireland must be give minimum of general attendance it m conceded that the Irish Village in was a drawing attraction, and Bl Castle itself drew more than 550,0 thusiasts to kiss the stone. On the way the South Sea Islanders attr more than 325,000 people, while 67 viewed the Javanese Village. The T ish Village was of little general int while Old Vienna showed up more 700,000 paid admissions. The F Wheel gave rides to 1,500,000 people, 2,275,900 inquisitive folk poked noses into the Streets of Cairo, the derful. Even the Lapland Village 175,000 interested visitors: the Dahom over 200,400, the German Village 875 and the Beauty Show was taken in 600,000 admirers of female lovelin The little electric launches which about the lagoons carried 1,250,000 sengers, and not an upset.



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WOMAN AND THE HOME.

WHO'LL ROCK THE CRADLE.

O, woman's suffrage women,
Your views we love to quote—
But who will rock the cradle
When you have gone to vote?
—Exchange.

Why—men of course, who're silly
And on such babbling dote—
Who havn't brains enough to tell
Which way they ought to vote.
—Electric Light.

That kindly hand will present be,
On proud election day,
That rocked the cradle last while she
Her taxes went to pay.

MIS' SMITH.

All day she hurried to get through,
The same as lots of wimmin do;
Sometimes at night her husban' said,
"Ma, ain't you goin' to come to bed?"
And then she'd kinder give a hitch,
And pause half-way between a stitch,
And sorter sigh and say that she
Was ready as she'd ever be,
She reckoned.

And so the years went one by one,
An' somehow she was never done;
An' when the angel said, as how
"Mis' Smith, it's time you rested now,"
She sorter raised her eyes to look
A second, as a stitch she took;
All right, I'm coming now," says she,
I m ready as I'll ever be,
I reckon."
—Albert Bigelow Paine.

MOTHER OF WASHINGTON HONORED.

At Fredericksburg, Va., on May 10th he monument erected to the memory of 'the mother of the father of his country" vas unveiled in the presence of a large oncourse of people and with the most imosing services in which the President of he United States and many other disinguished persons took part. Among vhom were Secretaries Gresham, Carlisle, amont, Bissell, and Morton, and Private ecretary Thurber. Mrs. Gresham and Irs. Carlisle; Mrs Waite, widow of the ate Chief Justice Waite, who is president f the Mary Washington Memorial Assoiation; Chief Justice Fuller and Supreme ourt Justices, also the Daughters of the evolution, and the National Marine Band.

The monument was made at Buffalo, N. ., and is a plain granite monolith, fifty eet high, standing on a base eleven feet quare. It bears the inscription:

MARY, THE MOTHER OF WASHINGTON.

The monument was made possible by he persistent efforts of two patriotic omen, Mrs. Amelia C. Waite, widow of he late Chief Justice Waite, of the Uni-ed States Supreme Court, and Mrs. Marret Hetzel, of Clifton Station, Va. It as paid for by the contributions from lmost every State in the Union. The lea of building this monument has exted ever since 1830. In 1833 Mr. Silas . Burroughs, a prominent merchant in ew York, offered to construct in Frederksburg at his own expense a memorial to e mother of George Washington. The ork was begun, but Mr. Burroughs met ith financial reverses and was obliged to stpone the completion of his plan until he uld retrieve his fortunes and continue. e died before he was able to resume the ork.

In 1890, however, the Mary Washingn Memorial Association was formed, th Mrs. Waite at the head and Mrs. etzel as secretary, and the work of raisg money for the monument commenced earnest. All the work had to be done er again, the stone work done under the ection of Mr. Burroughs having by this e crumbled away. The monument s not stand upon the site of the house which George Washington was born. was born near the village of Wakefield, the bank of the Potomac River, sixtye miles below Washington. The monunt has been raised over his mother's g-neglected grave, a quarter of a mile more beyond the city limits of Fredksburg, on what was once the farm of Colonel Fielding Lewis, husband of her daughter Betty.

STATIONS FOR WOMEN AND CHILDREN.

Prior to the opening of the World's Fair the finance committee of the Chicago City Council recommended an appropriation of $10,000 for the maintenance of a central police station at which none but women and children should be received. From some cause or other no action was taken by the Council at large, and Chicago endures to this day a monument of disgrace for its treatment of women and children who are arrested on suspicion of crime or of petty misdemeanor, or who by reason of their circumstance may, though innocent, temporarily become subjects of detention Boston is a model to all other cities in humane and reformatory, or rather in protective, treatment of women and children who are under suspicion; Chicago has made no improvement upon the damp cells, the crowded halls, the promiscuous mingling of the girl or woman guilty of a first, and perhaps trivial, offense, or say possibly wholly guiltless of the charge preferred against her, with the hardened street walker, the frowsy she drunkard, the trained shoplifter, or the professional criminal. Young girls are huddled in company with the worst of their sex, young boys with the vilest of men. It is a condition well worthy of the attention of the Civic Federation. The police reports for the current year are not yet published, but in 1892-'93 the number of female prisoners lodged in the various stations of the city was 17,203; of these 787 were very young girls. There also were 2,888 lost children and 255 destitute children sheltered in them. There is not one of the police stations that has fit provision for the detention of women, not to say of young girls and children. Yet an army of matrons, each drawing a salary of $60 per month, is maintained to do what under present conditions cannot be done, which is to take care that contamination of the comparatively or wholly innocent from the absolutely vile does not ensue. The matter of the treatment of female and juvenile prisoners is one the seriousness of which is again claiming attention. There are men in the Council shrewd enough to see that economy may be served by the maintenance of a central station, under the care of perhaps a lieutenant and two patrolmen and three or four women attendants, thus doing away with the cost of thirty-eight comparatively useless matrons in the various precints, and there are others humanely wise enough to know that the question of a $10,000 appropriation is not worthy of consideration in comparison with the great objects to be gained by this important reform in the treatment of youthful suspects.—Chicago Inter Ocean.

In connection with the woman-vote movement in New York State, it is interesting to read that Miss Beatrice Harraden, who has just arrived here, is a suffragist. The author of "Ships that Pass in the Night" and "In Varying Moods" expects to go soon to California to pass several months with some English friends who live at San Diego. She hopes that her sojourn in this country will be of great benefit to her delicate health.

"Ladies in the Field," edited by the Lady Greville and soon to be published by the Appletons, is a novel book of outdoor life for ladies. containing descriptions of English field sports by women of prominent social position who are accomplished riders, drivers, shots and the like.

Members of one of the senior societies at Vassar mischieviously and with great amusement to all present, debated the proposition: "Resolved, That the Higher Education Unfits Man for Matrimony."

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BOOK REVIEWS.

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An Anchor of the Soul: A Study of the Nature of Faith. By James Vila Blake. Chicago: C. H. Kerr & Company, 1894. Cloth. Pp. 146. Price, $1.

The author of this work has presented an exhaustive review of an old yet ever new subject in a very complete way from a rationistic standpoint. The work is poetic in tone, historic in treatment and is garnished with many classic allusions and literary gems, and the writer's own conclusions seem to be summed up in a sentence of the last chapter: "We have found Faith to be Trust in the Universe as Moral Order."

Ethics For Young People: By C. C. Everett Bussey, Professor of Theology in Harvard University. Boston: Ginn & Co. Cloth. Pp. 185.

This is a work which parents would do well to make a part of the required reading and study of their children. It is wonderfully suggestive in all the departments of ethics on which it teaches. Its illustrative anecdotes and examples are very thought awakening, even the most stupid child could not fail to catch the idea designed to be conveyed. Although written by a Harvard Professor of Theology, there is no theology touched upon throughout the work. It treats only of morality and the direct reasons therefor as determining the relations of human beings toward each other and in forming character. The work is divided into four general parts with chapters pertaining to particular subjects in each department. First, "Morality in General:" second, "Duties toward Oneself;" third, "Duties toward Others;" fourth, "Helps and Hindrances." There are forty-one chapters, treating on such subjects as "The Ethics of Custom," "Principles in Morality," "The Epicureans," "The Stoics," "Courage," "Ambition," "Self-Education as a Duty," "Self-Respect," "Love and Sympathy," "Patriotism," "Kindness to Animals," "Temptations" and "The Conscience." The style is simple, direct, entertaining, and though designed for young people, there are few adults who could not be benefitted by its perusal.

John Fox, Jr., who first attracted attention to himself by his striking story, "A Mountain Europa," begins in The Century for June a short serial based upon a bloodthirsty vendetta that had been waged at intervals for years in the Cumberland mountains. This novelette is one of several which The Century will print during the coming months, among them "A Bachelor Maid," by Mrs. Burton Harrison and "Love in Idleness" by Marion Crawford.

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SHEPARD IN HOLLAND.

Mr. Shepard through whose mediumship as narrated in the number of THE JOURNAL for February 24th, wonderful musical performances were obtained at the residence of Lady Caithness in Paris, and which account is produced in the April number of Borderland, is now in Holland, whither he was invited by Madam Calcar of Op de Grenzen van twee Werlden," and Mr Straaten publisher of the weekly paper, Spiritualistch Weekblad. He has given concerts at Arnheim for Marquis and Marchioness Ciccolini, for Professor Goebel, at Utrecht and Herr Van Straaten, and at The Hague at which many of the most prominent dignitaries of Holland were present. Says a correspondent of Ubersinliche Welt: He is very much pleased at the friendly reception which he found in Holland. His concerts were distinguished by full mediumistic strength and it would be difficult to paint the enthusiasm which his playing and singing called forth. He is severe in the conditions he imposes and does not allow every person to be present at his séances, and this it is believed is what insures him success everywhere. He holds his concerts only at private houses and insists strongly that the persons who are to be honored with an invitation to his concerts shall be in sympathy with him. Mr. Shepard's artistic success in Holland is only a repetition of his success in other countries. In Paris his inspiration concerts were attended by many celebrated artists, composers and singers, among others by Christine Nilson, Augusta Holmes, Samuel David, Bernadin Rahn, Madame Artet and the renowned orator Pere Hyacinthe. Before Mr. Shepard left Paris, he gave another concert at the palace of the Infanta Eulalia of Spain, in the presence of his Highness Anton of Orleans and Bourbon, Count and Countess de Sesto, Marquise and Marquise de Novellas and more then twenty members of the Spanish Court at Paris. It was the first time that a spiritualistic manifestation had been heard by members of the Spanish royal family, whose earlier discountenancing of all forms and phases of Spiritualism is well known. Mr. Shepard also gave an exhibition of his wonderful gift in the hearing of the Count and Countess de La Rochefoucauld at their palace in Paris, where also were present the Prince Wiszniewski and several other persons prominent in society. He remains several weeks in Holland to fulfill his engagements.

An extract from Courier de Londres et de l'Europe, is also added in which an account of a séance in Austria before going to Paris is given:

Mr. Shepard, of whom some mention has been made, is in Gmunden in Austria. We see from a weekly paper of that place, that he was invited by his Royal Highness, Duke and Duchess Cumberland, to a private musical soiree. The Queen of Denmark with her, retinue was also in attendance. To her as well as to Queen of Hanover and the reigning Duke of Altemburg Mr. Shepard was presented by the Duchess of Cumberland. The entire palace was brilliantly lighted and the great salon to the right of the music hall with their majesties and their courts presented an imposing appearance. Mr. Shepard began his playing at 10 o'clock. All had been so prepared that the conditions for success were most favorable. Mr. Shepard who has never studied or practiced music, plays only through inspiration. Among the audience in the music hall we designate especially (naming the royal personages in court phrase) together with gentlemen and ladies of their courts.

The playing of Mr. Shepard "enthused" the entire audience, but as the singing began, which from the deepest bass rose to the highest and clearest soprano, the Queen of Hanover arose, deeply moved. Everyone was truly under the spell of this soul-stiring singing and both Queens exclaimed: "Anything like this we have never heard!" Thereupon Mr. Shepard was asked further how he had acquired this wonderful gift, who his family were, where he was born, etc.

The entertainment lasted until midnight, and the Queen of Denmark, who is herself an excellent pianist, declared that Mr. Shepard's playing seemed to be with four hands, although he only played with two. The Queen of Hanover, who was especially moved by the singing, ever repeated: "Never in my life have I heard anything like it!" The Duchess of Cumberland sent the next day to Mr. Shepard a magnificent pin in sapphires, surrounded with sixteen diamonds and accompanied by a letter containing expressions of high regard. Of course the patronage of Kings and Queens, etc., attracts attention to these entertainments. Mr. Shepard is now in London.

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THIS PAPER IS A MEMBER OF THE CHICAGO PUBLISHER'S ASSOCIATION.

Mr. G. H. Brooks from whom we received a call last week, informed us that he would speak at the Orion Camp, Mich., from June 9th to 15th inclusive; at Bowen's Mills, Mich., June 16th and 17th; at Taylor Ridge, Ill., June 23d and 24th. Mr. Brooks will be chairman of the Hazlett Park Camp this summer.

We hope to be able to give the substance, at least, of several of the addresses before the Liberal Religious Congress. Mr. Underwood's is printed in THE JOURNAL this week because he was able to furnish copy of the address the day after it was delivered.

The Annual June picnic of the C. L. F. Association will be held on their grounds at Cassadaga Lake, N. Y., on June 8th, 9th, and 10th. Speakers: Mrs. Inez Huntington Agnew, Mrs. Carrie E. S. Twing and Willard J. Hull.

Do not fail to read the paper entitled "The Law of Psychic Phenomena," by E. E. C., printed in THE JOURNAL this week; which is the clearest exposure of the weak points of Mr. Hudson's theory that has yet appeared.

In the case of "The Sleeper of Dorlesheim," mentioned by several papers in Germany and noticed in Borderland for April, "Ubersinuliche Welt" says that an appeal has been taken from the sentence of punishment. It has excited the greatest dissatisfaction among the people, for there are thousands whom the "Sleeper" has rid of their sufferings.

"While," says Buchner, "the struggle between peoples was formerly a contest of weapons, strength of body, courage, and ferocity, it now consists in an emulation in good and useful arts, in discoveries, contrivances, and sciences. The time is past in which one people subjugated another, or exterminated it to take its place. It is not by destruction, but by peaceful competition, that one can attain a superiority over another. But, by this means, that uniformity of culture and that intermixture of races are brought about which so powerfully oppose the separation of our species. The advancing development of the human race will not therefore be in future of nations or chiefly in particular races destined forever to subject or displace the others as has hitherto been the case, but it will constitute a uniform acquisition of the whole species."

Rev. Jenkin Lloyd Jones, pastor of All Souls' Unitarian Church, has announced to his congregation that he will not be confined longer by denominational bonds, but will organize a church of free thought, without creed or doctrine. It is Mr. Jones' purpose to build a new church near the site of the present one, Oakwood boulevard and Langley avenue, to cost about $200,000. It is to be an eight story structure, provided with gymnasium, reading-rooms and other adjuncts that will make the church a week-day attraction.

The fakir, Soliman Ben Aissa, whose immunity from harm from contact with fire, bites of serpents, stabs of daggers, etc., has been the subject of much wondering discussion, was born in Morocco, and received in Algiers a good education. He was initiated into the mysteries of the Aissa priesthood in his 12th year and has defied the anger of this body by his mercenary use of it in his exhibitions in the variety theaters of Europe. He is married, 25 years of age, and declares that the religious ecstasy into which he is put makes him insensible to all the murderous operations to which he subjects his flesh.

"La Haute Science" in its last number among "Glanes" has the following taken from the Russian journal (Novoe Vremia of March 5, 1894: Professor Wagner has just communicated to the Branch devoted to photography of the Imperial Technic Society (Societe technique imperiale) of Saint Petersbourg a most extraordinary fact. Desiring to photograph a hypnotized subject, he directed upon him his camera and by the aid of a "Kourdiou" magnesium lamp, made two instantaneous exposures taking care to surround himself with all the precautions required in such a delicate matter. Now when he examined the plates, his astonishment was without bounds: The walls of the room, the furniture, the curtains, the carpets, all appeared in detail; only the subject was nowhere to be discovered. In place of the person was to be seen on one of the plates a portion of his hand and on the other a part of his boot, while the rest of the body was concealed by white spots appearing to rise in concentric layers. It was in his own apartment, in the middle of a room closed and locked, into which nobody could come while the professor hypnotized his subject and extended him on a sofa and whom no blanket or like material covered. The learned experimenter not being able to give any satisfactory explsnation of this phenomenon, a committee of three members was selected by the specialists of the Technique Society to repeat the experiment of Professor Wagner on the same subject when hypnouzed, in the same place and under the same conditions.

Ubersinuliche Welt (the April number) has the following, taken from a work by Emanuel Max R. V. Wachsteia, Zweiundachtizg Lebensjahre, "Eighty-second Year of Life." After Thorwaldsen had for six months boarded with us here in Rome, he became restless and Rome was no more a place where he could find any satisfaction. After forty years stay there he became homesick and soon went away. His studio was taken by a sculptor Holbeck, a Dane, who account of his eccentric behavior had a nick-name together with the painter Braov (at the same time Danish Consul) to look after. Holbeck after about three-quarters of a year had passed a singular experience. He wanted one evening to convince himself that the studio was closed. When he came into it, he heard there when the door was closed a knocking on the marble; he supposed some one wanted to get some marble and opened the door, but saw nothing. But in the second apartment hammering still kept going on; went in there also. When he raised the linen curtain, then the hammering went on in the third apartment and as he looked in there it was likewise quiet. "Now," continued he further, "Since it was already getting dark, there came over me a shudder and I hastened away." On the same evening he told the circumstance in great excitement at the Café Greco. On the next day he had reflected on the matter with himself and said, "It was only some little ghost story on my part." We said moreover in sport also that it was meant as a token. Remarkably the news of Thorwaldsen's death reached Rome after a few days which corresponded with this time. Holbeck was then sorry he had told the story in this way. (Thorwaldsen died at Copenhagen in the theatre where Griseld is being played, of a paralytic stroke on the 24th of March, 1844.)

There is no royal road to sound learning Real intellectual strength and solid culture can no more be got by a wide range of dilettante exercises than a strong body can be developed simply by parlor systems of physical culture. This important truth is set forth in a very graceful way by Miss Agnes Repplier in the April number of The Forum, who shows that "the necessity of knowing a little about a great many things is the most grievous burden of our day, because it deprives us of leisure on the one hand and scholarship on the other." The dissipation and distraction caused by innumerable courses of lectures and the cramming of digests and epitomes are producing a very serious intellectual disease in the American public: for thousands of people conclude that by this means they really become cultivated, whereas they fall far short of any real learning, and put themselves, moreover, into a state of nervous activity which deprives them even of the benefit of the leisure that wise men have, and of the restful results of idleness which those get who are content to be ignorant.

DRUNKEN SERVANTS

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Evolution and Its Relation to Evangelical Religion

Addresses of B. F. Underwood, Prof. P. A. Chadbourne and Prof. Asa Gray at a meeting of the Evangelical Alliance held in Boston, Sept. 10, 1879. These addresses, which were given before the clergymen, were a subject of general comment in the religious and secular press throughout the country. Price, 5 cents.

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Publisher's Announcements, Terms, Etc, See Last Page

THE OPEN COURT.

EDGAR A. POE AND HIS RELATION TO THE SUPERNATURAL.

By J. Louis Berry.

Genius and melancholy are oft times allied. Indeed, it is a question whether the very highest genius is not always accompanied by this unwelcome companion—by that occasional or habitual depression, either from some internal or external cause, which we designate as melancholia. While exceptions might be taken to this proposition broadly stated—while my statement, taking in as it does all the various grades of genius, may appear somewhat exaggerated—there certainly are those who will agree with me when I say that it holds remarkably true of the very highest forms of this soul-attribute. I refer to the wonderful and diversified region of literature, and more especially to the loftiest heights of that tableland—the peaks of Poesy. Let us note a few names. Dante, Milton, Cowper, Byron, Dryden,—poets of beauty, of genius, and, as history affirms, also of melancholy.

In the realm of fiction one of its most imposing figures was forever enveloped in a cloud of misanthropy—a cloud, however, which tended to brighten his subtle intellect all the more. I refer to Nathaniel Hawthorne. And the best example of a talented man afflicted with this complaint—a complaint in his case so obstinate, so unyeilding, as to remain inexplicable even on a priori grounds—the best example I say, is our own tuneful singer, Edgar Allan Poe.

Poe's melancholy was not only habitual but was in all truth a part of him. It was not only one portion of his almost unanalytical character, but it ruled him—ruled him with the iron hand of a relentless master. His biographers relate numerous touching anecdotes of him while he was under its oppressing bane, of his struggles, of his valiant efforts to shake off the dreary incubus, and of his faint-heartedness and timorous demeanor because of these vain battles. When we remember the terrible condition of his mind only nine days before his marriage to Miss Clemm, when we remember the pathetic letter in reference to it which he wrote to his friend Kennedy, we surely do not, as some shallow-minded persons have done, attribute this constant depression of spirits to artificial causes. The distressing melancholy of Poe was genuine: from the first cloudy dawn of his manhood to the last gloomy nightfall of his tumultous life, he was chased by this Nemesis—this formless phantom which terrified him but which proved the means of giving to the world a series of poems and stories, which for weird fancy, faultlessness of style, and daring imagination, have never been equaled. His private life was affected by it; his public career felt only too keenly its unhappy influence; his rich writings, which form the graceful contents of six noble volumes, bear most eloquent testimony to it. And yet, this distinguishing trait of character was overlapped by a still more powerful one; this, in fact, pervaded his whole nature to such an extent that it absorbed completely the strain of continual sadness which haunted him. We refer to his belief in the supernatural—the belief of which we are almost fain to confess amounted to absolute knowledge. His poems, his tales, even his criticisms are permeated with it; his every act, his every thought, and his private letters are palpably tinctured with it; indeed, he seemed at times, and especially in the moments of his sublimest inspiration, a dweller in two worlds. Scan—even casually—his "Ulalume," his "Sleeper," his "To Helen," his "Raven," and find the thought, sometimes unexpressed, sometimes as plain as the very words themselves. And this is even more palpable in "The Haunted Palace"—that sweet sad song, so lofty in theme, so radiant in imagery. He literally transports us to another world—to a region of elves and spirits and phantoms. Indeed, in all his poems this idea is the predominant one; and this idea—this heart-pouring—is manifested even more remarkably in his prose tales. His horrible "Black Cat," his shocking "Tell-Tale Heart," his sinister "Amontillado" hint vaguely of it; his "Morella," his "William Wilson," his "Berenice" are drawn as regard our subject with a much bolder hand. His "M. Valdemar," his exquisite "Ligeia" and "A Tale of the Ragged Mountains" are even more daring; while to crown all is "The House of Usher," which for sombre beauty and melodious style, is unsurpassed in our language.

The only class of writing that is distinctly free from it, is that part which embraces his humorous sketches—a line of work in which he failed because of the absence of this supernaturalism without which his genius is reduced to mere talent. His criticisms also, on account of the transcendentalism with which they abound, are equally marvelous. While they are greatly deficient in profundity—that is, in the higher elements of criticism—they show a really wonderful power of analysis; and this power is put to effective use in such stories as "Mystery of Marie Roget," "The Purloined Letter," and so forth. This very power of analysis seemed, side by side with his melancholly and supernaturalism, to be an innate quality of his soul. All three attributes blended into one aud formed a character the like of which we have not as yet developed in our young country. His deplorable love for liquor, his passionate temper, and his reprehensible amours were but the expression of his lower nature; a nature, because of the peculiar mold in which it was cast, found refuge only in the vicious conduct its owner sometimes indulged in. His passion for beauty, his delight in startling the public with the almost comet-like tricks of his imagination, his love for the grotesque and repellent, were but the glimmerings of his genius. And his genius was but a modified supernaturalism and this supernaturalism was but a part of himself.

The poet Edgar Poe, prince of entertainers and most tuneful master of poesy, has gone, we hope to a better country; but not so with "The Raven," or "Ulalume," or "The Bells," or "Ligeia," or "The House of Usher;" these are his legacy to us. Let America guard well these treasures in the archives of her national literature; let her always preserve in grateful remembrance their inimitable and sometimes incomprehensible author.

PHYSICAL AND SPIRITUAL SCIENCE.

By Thomas Powers.

Why should we be so prone to confound things that differ? Yet, nevertheless, so it is, more particularly when dealing with the realities of the unseen and spiritual. This tendency arises from the fact that it is but seldom that our faculties of perfection are sufficiently clarified to penetrate beyond the horizon bounded by our personal conceptions, based upon purely physical phenomena and fact.

If the self-consciousness of the human ego be active only at the physical point of the re-action of the life influx, then it is that the perceptive qualities of the mind are insufficiently ethereal to penetrate the spiritual degrees, and the consequence is, we confound things that differ, assuming that physical and spiritual laws and phenomena are one and the same.

The philosophical reasonings of the purely physical scientist cannot unfold the arcana of spiritual science; inasmuch as his data rests upon that which is deducible from demonstrated physical facts perceptive to the external senses. He can only reason intelligibly from knowledge gained by contact with that which is to him knowable in physical conditions; whereas spiritual arcana need purely spiritual faculties of perception for their unfoldment—for that which is born of the physical is physical, and that which is born of the spirit is spiritual—hence, it is the awakened spiritual faculties of perception within what we call soul, that must be self-consciously active to enable us consciously to cognize the unfoldments of evolving and evolved life in spiritual conditions.

It is the scientist of spirit alone who can expatiate upon spiritual verities, and in order to attain this his data must come from self-conscious contact with spiritual facts; it rests, not upon physical unfoldments or manifestations of life, but upon spiritual, of which the physical are but a re-presentation in mortal states and conditions of self-conscious life and being.

How is it possible to philosophize scientifically on those subjects and objects which are in no wise cognizable to the faculties of the scientist whose mental perceptions are shaped by physical ideals! He has no data for his reasonings upon those outworkings of life of which he can form no conception. His knowledge is gained by careful observation of that which is reacted in the physical degres of perception; and the careful, observing physical scientist may become an adept and speak with authority as to the operations and manifestations of physical laws and phenomena in that specific branch of science in which he becomes an expert—but that does not qualify him to sit in judgment upon that which lies beyond his mental ken. For unless that somewhat which is contained within the life influx be reacted

by those more inferior degrees within the embodied human organism, he cannot consciously follow the apparent causes of physical effects to that state of life which is the real cause-world, and which relatively to the physical is within, in close consociation with it, and of which the outer or physical is but a re-presentation in conditions more ponderous or solidified.

But the new incoming age will produce the true spiritual scientist, who must and will realize, that that contiguous state within the physical is itself in its turn, both subjectively and objectively, the condition and presentation of effects to causes within and beyond itself which bear to it the same relation that it bears to the physically expressed forms of life; and it is thus that the orderly involution, evolution and development of life's manifestations may be traced in orderly sequence up to the central fount—or that degree of life manifested in, by and through sentient self-conscious life forms, who are receptively self-conscious of the inflow from the great ocean of life, whose centre is everywhere but whose circumference is nowhere—and as self-conscious are they of the outflow from themselves of the life influx to those conditions and forms of life below and extraneous to themselves, who are, in very deed and truth, manifestations of their own specific life qualities.

When speaking of life quality, we mean that specific idiosyncracy of the human spirit atom which exhibits its own especial qualities in whatever state it may be self-conscious, whether physical, spiritual or angelic—and its manifestation is peculiar to the degree or state of life in which it is expressed; for every life form in its make-up possesses a somewhat that causes it to differ in its manifestation or expression from all others by whom it is surrounded; and it is thus that the great, infinite and ubiquiteous life power expresses itself in a variety as infinite as the atoms who make manifest in all states its glorious presence and power.

Manchester, England.

DR. FELIX ADLER ON JESUS.

By B. B. Westbrook.

I have just read Dr. Adler's address delivered before the Unitarian Club in Boston. I am not convinced of the strictly historical character of such a Jesus as we find in the Gospels, but quite to the contrary, I am inclined to the opinion that admitting the real, historical personality of Jesus, he has, by a process of idealization become quite an impersonation. I think this view is entirely consistent with the most enlightened piety and relieves us of much in the Gospels which is absurd and contradictory. Dr. Adler contends that the highway to the historic Jesus is by way of his "ethical precepts." But were his ethical precepts superior to what had been proclaimed centuries before by many others? Take Isocrates 338 years B. C., Aristotle 380 B. C., Sextus 400 years, and Confucius nearly 500 years B. C., Pittacus 600 years B. C., and Thales 640 years B. C., all of these and many others taught in the most beautiful and comprehensive language the "Golden Rule" quoted by Jesus in what is called the Sermon on the Mount. Many think that this sermon is a compilation and not a connected discourse. The air was alive with such maxims for a century before the alleged birth of Jesus, and more than one ancient demi-god preached a celebrated "Sermon on the Mount."

Buckle says, "To assert that Christianity communicated to man moral truths previously unknown, argues on the part of the assertor gross ignorance or willful fraud." (Nol. 1, p. 129.)

The Sermon on the Mount contains many beautiful and practical maxims, but it also contains many things which are palpably impracticable and absurd, not at all adapted to a civilized and commercial age, and could only have been spoken in a belief of the speedy end of the world. Dr. Adler refers to several passages accredited to Jesus in which is shown a loving spirit, but he claims that Buddha and the Old Testament prophets had the same spirit. But why did he not refer to those numerous passages in the alleged teachings of Jesus which are anything but loving? Take for example his cursing of the barren fig tree, and his driving out with a scourge those who sold doves and changed money in the Temple, the destruction of the swine, etc. Take the "Unjust Steward" (Luke 5-8) who was commended for doing "wisely," thus justifying a worldly cunning and a dishonest act. Take the "Unjust Judge" (Luk 18, 5-8) and what an almost blasphemous conception of God is inculcated! Take the Woman of Canaan and listen to the evasions and mystifications of Jesus, leaving a sincere inquirer in doubt as to what he meant. His alleged teachings were ambiguous and obscure and he tells us that he did not want to be understood! He often used the most severe and reproachful words to those whom he addressed. To the Scribes and Pharisees he uttered the most extreme language, calling them "vipers," "blind guides," "hypocrites," "serpents" etc., and poured forth fulminations that were calculated to excite the worst passions, and the most atrocious acts. He told them that they were "whited sepulchers" and "fools." When he was accepting the hospitalities of a Pharisee (Luke 11, 37-54) he abused and denounced both the host and the guests. In many of his discourses he showed a want of knowledge of Natural Philosophy, Physiology, Astronomy, and other sciences and adopted the prevailing superstitions of the day, and there are more mistakes and more numerous contradictions in the four Gospels than in any other writings of the same length now extant in any language. Unitarians are the greatest idealists upon the globe. They only accept the gospel biography of Jesus (and have no other) just so far as the story accords with what we think it ought to be and regard all else as spurious. They deny the immaculate conception and miraculous birth, and have very great doubts about the crucifixion and the resurrection. Their Jesus is purely ideal; but they shrink from the logical conclusions either because they are not sound logicians, or because they have other motives which they are unwilling to confess. It is not a small matter to face a great delusion nearly two thousand years old cherished by nearly all Christendom. Indeed the ideal Christ was in the human imagination for centuries before Jesus of Nazareth is said to have been born.

Idealizing a god-man, born of a virgin mother, has been the religion of the world for more than ten thousand years. In very ancient times the sages and philosophers acknowledged the model man to be a personification; but in these latter times the most intelligent persons insist upon the literal man, however absurd. The fact is, Christendom has worshiped the literal Jesus for the ideal Christ for nearly twenty centuries, though the conceptions of him have been manifold and extremely contradictory. The coincidences in the lives of scores of ancient "saviors," and in the life and death of Jesus, are such that they could not have been literal events. No wonder that so many intelligent persons in the early age of the church utterly denied the existence of Jesus as a person. In Christ personified we have suggested the true ideal of humanity, and we may for the most part cherish this spirit and follow this example. This is that spiritual illumination which enlightens every thonghtful and contemplative man that comes into the world, and to which we should aspire. The Jesus of the New Testament may or may not have been a real historical character. He may have sat as the lay-figure from which the portrait was painted and embellished; but there is much evidence to show that this character is made up and idealized, and that it is mainly mythical, actually compiled from the astrological riddles of the older Pagan mythologies. I can arrive at no other conclusion. I must give up my reason or give up my faith in the historic Christ. Assuming that what is claimed to be true, you have in the New Testament a medley of assumptions, absurdities, and contradictions and you must plunge into innumerable "Harmonies of the Gospels," which have neither rhyme nor reason. Admit that Jesus may have been historic, but that the Christ of the Gospels was ideal, copied from the older Pagan models, and we have no difficulty in solving the mysterious problems with which the Gospels abound. The fact that Anno Domini was not invented until about the sixth century (625) of the Christian era and did not come into general use until some two or three centuries later, shows how feeble was his personality (if he really existed) for several centuries, until tradition and priestly cunning had done what history had failed to do. The records of history show that a drama like Christ has come down the stream of time from the earliest periods; from India through Egypt, China, Assyria, Babylon, Persia, Arabia, Asia Minor and Palestine unto the present time. In fact almost everything in Christianity seems to be an afterthought. The progress and influence of Christianity accredited by many to the historic Jesus, can be accounted for from other well-known causes. Many persons claim that Jesus must have been a historic person, because man could not have conceived of so perfect a character without a living example. Those who make this point cannot have duly considered the subject. If we assert that the idealizing faculty of man cannot go beyond the actual, then we leave no significance to the imagination and strip man of his fancy. The claim that the great influence exerted by Jesus by for so long a time over so many persons proves him to have been an historic character, is not sound, as such influence would have been the same whether the character was real or ideal. The real existence of a man is not essential, if the good qualities he is said to have possessed are believed to be possible. The well-known case of William Tell is one in point. Within a century a man has been criminally executed for denying his historic existence! The fact is we shall never arrive at rational conceptions of religion until we give up the idea of founding it upon a book or a man. The work of idealization is one of the special functions of the church and while it is predominent we shall always have ideals made real. The historic Jesus has been made the ideal Christ!

Philadelphia, Pa.

MR. CASE AND MRS. STOWE ON THE LAW OF EVOLUTION.

By R. W. Shufeldt, M. D.

What I have to say here makes no pretense to be in defense of the law of organic evolution, for the day is now past when that is at all necessary at the hands of any one. To correct published misstatements, however, and the distortion of facts, is always in order. Recently The Journal has printed two articles that stand in need of this kind of treatment. I refer to "Evolution a Delusive Theory," by J. Murray Case, and "Adam the Minimum—Christ the Maximum," by Mrs. E. S. Stowe. These contributions appeared on February 10th and May 19th this year, respectively.

Mrs. Stowe, who endorses Mr. Case's argument remarks "I think that the best scientist of the day have long been dissatisfied with the Darwinian theory," while on the other hand, Mr. Case claims that the works of Charles Darwin have succeeded "in deceiving the whole school of scientists, and every college professor accepts his conclusions as facts in science, equally demonstrable with that of gravitation." These two views are at direct variance with each other, and the truth is not in either of them. It is true nevertheless that "the whole school of scientists and every college professor of all worthy of the name, accept the law of organic evolution. To say that the entire body of men and women who have done so, and who represent the thought of the age in which we now live have been "deceived" by the writings of Mr. Darwin, is altogether too absurd a statement to require a single line of print to deny it. People who write in such strain are simply crassly ignorant of not only the literature of the subject, but what is still worse, of the enormous body of facts upon which the law of

lon is rested. A very good example of the misconception of biological facts is to be found in Mrs. Stowe's artfcle where she says, "The scientific world understands that the sponge so nearly resembles animal life that it is difficult to tell to which kingdom to assign it." Thanks to the law of evolution "the scientific world" holds but one opinion at this writing in reference to the sponges, and they are known to be many-celled animals of the lowest type. That they were thought to be plants by some naturalists of a past decade, is no more reason that we, with all our modern appliances for accurate research, should consider them so, than we should consider the bats to be birds, as did the zoölogical editor of the Bible (Leviticus v. 29-31). Mrs. Stowe concludes her article by saying "Adam represents the minimum of human unfoldment, and Jesus the Christ the maximum or perfected man." This simply characterizes one of those harmless, purely assertional statements so often used by the thoughtless writer now-a-days in the class of articles we are here considering. There is no valid proof whatever that such a person as Adam ever existed, and I, for one, doubt it. But one thing I am sure of, and that is, there is absolutely nothing in written or traditional history to show, that either mentally, much less structurally, he "represents the minimum of human unfoldment." As for Jesus Christ it is far more than probable, he was both anatomically and physiologically organized like the average men, while intellectually, the world has produced, since his day, many a mind that transcends what his was, so far as his biographers have enlightened us upon the subject, as does the blaze of the noonday sun exceed in brilliancy the flickering light of the taper of the sick-room.

Men who write after the manner of Mr. Case, as exemplified in his article on "Evolution a Delusive Theory," generally do so from a very slender knowledge of biology—the stock generally consisting of the much hackneyed phrase "man came forth from the monkey," which is attributed by them to Mr. Darwin, and which, in truth, is a remark Mr. Darwin was never guilty of having made anywhere in his published writings.

Having made the assertion that the law of organic evolution is "a delusive theory," and exposed their ignorance of a great mass of facts that have long since been taught everywhere in the common schools—these writers next proceed to print somewhere *their* ideas which "at no distant day, will completely overthrow" the temple of learning reared in this nineteenth ceutury of ours—an age characterized by the greatest wealth of intellectual growth we have any knowledge of in the world's history. This growth has been largely due to the demonstration of evolutionary laws, and not to any such brilliant "thought" as is embodied in the jingle of words in the proofless and meaningless paragraph I find in Mr. Case's article, running thus: "Intelligent spiritual beings of other planets have the power to concentrate vitalized matter upon spiritual types of life generated in their own world in such a manner as to retain"—and so on, and so on; I will not occupy the space to complete it. When one talks in such a learned way about what "intelligent spiritual beings of other planets" are doing with "vitalized matter," I become alarmed; blush at my ignorance (for I was not as yet aware that we had discovered the existence of beings on other planets); and, finally, drawing a cloak modestly about the "spade is a spade" kind of knowledge taught me by my confères in biology, I humbly confess to Mr. Case and his constituents that I am totally unable to follow them.

PERSONAL FREEDOM VERSUS COERCIVE PROPAGANDISM.

By Delta.

Is the propagandism of one's accepted philosophy or religion, a personal duty? Philosophy is a product of the brain, or reasoning faculties; religion a matter of the moral sensibilities. When both the mind and heart are in unison, both satisfied with the correctness of their position, that they have found ultimate truth, or applied sections of truth, then the laws governing its personal outflow are searched for, studied, and if comprehended, obeyed. Then the religion of the heart finds the support of the reasoning intelligence and inward peace and satisfaction will not only result, but they will take on an outward form and expression in harmony with the highest attained intellectual culture. Both the moral sensibilities and the intelligence are to be exercised in order to develop a wise religious being, and to such their religion will be rational, harmonious and governing both character and life.

The distinction between dogmatism and reason in matters of religion seems to be this: Dogmatism is the assertion of something which can be accepted by the religious faculties, can dominate the moral senses, such as faith, fear, hope, etc., and can coerce the assent, belief, or faith of the religious nature without in the least affecting the judicial action of the mind; while upon the other hand, reason asserts its prerogative—as a matter of original endowment, cultivated under the law of its existence and greatest usefulness—to subject any and all dogmas accepted by the heart, to a trial by the essential laws of the universe, their harmony, or in harmony therewith, and the orderly procession of known historical facts in all the universe of matter, mind and spirit. Reason observes, compares, deduces, digests and decides upon a purely judicial basis. Given the facts, then the law under or through which the facts appear, then the results and the relations of these facts to all beings and all departments of the conscious and unconscious universe of life.

It is thus that man is crowned as an intelligent moral being. He cannot properly be adjudged intelligent when he discards or subordinates his intelligent reason to the demands of his religious faculties and accepts any irrational dogma which may be presented. The more perfect the cultivation of the reasoning faculty in man the clearer his perception of the true position of the reason in the divine, creative economy of the race. With such cultivation dogma cannot play the irresponsible tyrant over either the faith or the life. We would not assert that all dogmatists are mental ignoramuses, for the assertion would not be true. But it is true that such subordinate their reason to their fear or faith, making the former the voiceless slave of their unreasonable hopes and fears.

The monk, Martin Luther, voiced the thunder of rational opposition to a long succession of papal assumptions or dogmas; the storm broke upon Europe and Protestantism was born. The civil powers of Europe had long been subservient to the Pope, the little dogmatic god on earth claiming civil rights and power over all his slaves of conscience without respect to nationality or language. There had followed through centuries inquisitions, tortures, stake-burnings, St. Bartholomew massacres, and the bloodiest and most terrible wars which have ever devastated and disgraced humanity, all prosecuted in the name and for the alleged defense and support of the Christian religion. Having demolished, in certain sections, the claim of being the true papal representative and power of a spiritual Deity, and having re-asserted and established, in part, the philosophy, ethics, and simple spiritual religion of the Nazarine, then Luther and his coadjutors proceeded to restore the dogmatic claims of Judiasm, with its anthromorphic personal Deity, and so wove it into their Christian system as to practically restore the same powers which had made Christianity, as illustrated by the papacy, so repulsive to the rationally educated mind.

Protestantism came to vie with Romanism in asserting the essential truth of its doctrines and in anathematizing all who questioned its positions or any feature of its teachings. It has had a sad history in many respects, with dogma in the lead, with reason bound as a prisoner following its triumphal march, and a mythical heaven of blessedness contingent upon a human faith, or a fiery hell of eternal torment the sure result of every unbelieving earth life. It has had its martyrs from Arminius to Mary Dyer, and from the flagellated Baptists of Boston and Salem at the close of the seventeenth century, to the expulsion and ostracism of the eminent scholar, Rev. Charles W. Briggs, at the close of the nineteenth century. It has had its merits also as have all systems which negate reason and the facts and laws upon which reason bases its conclusions.

That the methods of propagandism employed by the Roman Catholic and the Protestant churches—the two dominant religious systems of the present era, personal or collective—cannot and do not meet the intelligent approval of this age, or of a large proportion of the disciples of either system, is freely admitted. Such measures of propagandism have been only a curse to society and to their participants. That rock of offense the disciples of the spiritual philosophy should studiously avoid. The intellect as well as the heart should be free. There is to-day no coercive force in dogmatism, where an enlightened reason, with facts bulwarking its conclusions, are entrenched in human experience.

The religion of Spiritualism as well as its philosophy should continue to be a matter of personal concernment, and if its enthusiastic disciples desire to enter upon missionary work and to organize a propagandist force for that object, their only weapons should consist of clearly established facts, sound reasoning, an unmixed vocabulary of love, and the kindest of invitations to others to participate in the same experience which proves an immortal life and an immortal love for all the human race.

AUTOMATIC COMMUNICATIONS.

Before we had concluded to make public our experiences in automatic writing, and at times when we had no intention of so doing, we were often unexpectedly urged to tell others of these communications. I will here give a few specimens of such messages, which generally came in the midst or at the close of some interesting communications, with nothing however leading up to these pleadings. Once at the close of some personal message was written, "Will you say to your friends anything of what we have tried to say through you?"

S. A. U.—"Do you understand the martyrdom your request implies?"

A.—"Yes, we do know the cost, but will not the knowledge of important good done pay for the sacrifice?"

B. F. U.—"Will you state what it is you wish us to do?"

A.—"Brother, would you allow your name to be used as reference. Wouldn't ask you to make too great sacrifice; will you permit your name to be used as evidence of spirit honor?"

Q.—"What do you mean by spirit honor?"

A.—"Honor with us means the same as with you."

S. A. U.—"But try to put yourselves in our place. Would you like to risk your reputation for sanity to fulfill our requests?"

A.—"Could not think of making a scapegoat of you dear madam, but we have no other way to reach people."

Another time was written, "Sara, wont you ask as to what shall be the attitude taken by you and our dear Bhama, as to our messages to you two?"

Q.—"What do you wish our attitude to be?"

A.—"That soul is greater than sense. Shut out vague theories, and deal with our messages as you do with those sent by unseen earthly friends by telegraph, telephone or writing."

S. A. U.—"I surely do now accept them in a trustful spirit as real messages from real beings."

Q.—"Bhama does not speak?"

B. F. U.—"I would like to have you say to me just what you have in mind."

A.—"Spiritual life, of which you are still doubtful, dear brother, is more—yes, wordlessly more true, true, than your ephemeral phase. When you end doubtful shams and are over on our plane, you

will wonder and feel abashed at your doubting attitude."

On another occasion, "You certainly should make ready some digest of the information we have given you, if you are desirous to help make known the truth of perfect intercommunication between our sphere and yours. By so doing you will bring gladness to many doubting souls and aching hearts."

Again, "Readers of your experience with us will be partakers with you of the blessed knowledge of extension of sentient existence, and will thank you for giving them hope."

One evening after a number of different messages in varied handwritings had been begun but left unfinished, I asked: "Why are so many mixed and unfinished messages given—can't you do better?"

Ans.—"Could do better if B. F. Underwood would become interested."

Mr. U—— was at the time busy writing an article which he was anxious to finish that evening and when I read the above to him he said so.

Ans.—"Remember that all work for the enlightenment of your race is equally important."

B. F. U.—"What is it you wish me to do?"

A.—"Emerge from all unproven theories men are giving when there comes that which can be confirmed."

This was apparently aimed at the subject of the article he was writing, which dealt with some phases of the question of subliminal consciousness. He then put aside his writing and asked:

Ques.—"Do you expect to be able to convince people generally of spirit existence through these communications?"

Ans.—"Good will come of the present interest in the inter-communication between your plane and ours, and we are here waiting as anxiously as are those of you who have been able to obtain evidence from us of man's continued existence, to learn how the bonds of communication may be systemized and brought out."

Q.—"How may we be of use in this matter?"

A.—"Write out the experiences which we have been able to give you, and trust to the possible common sense of men of all conditions to realize the truths you and we are anxious to give."

Q.—"But so far we have gained only fragmentary knowledge of your plane and the laws which govern it—would it then be best to say anything publicly, yet?"

A.—"Give as far as given and afterward give addenda."

As I have before stated the word "Coward" in big letters was often interpolated among messages before I had made up my mind to write out my experiences, and when I asked what it was intended to convey, as I did not think I was a coward, my hand rapidly wrote:

Ans.—"Well, we are very anxious to have the truth of soul communication established. We have done our best to awaken interest among those on your plane and meet with so little sensible appreciation that we grow impatient."

The same feeling was expressed thus: "Tongue cannot express our vexation when we are doing all we can to give you evidence beyond cavil, to find how hard you are to accept. Your vanity is what is in the way. Mortals are as queer as ever!"

At another time appeared this addressed to B. F. U.: "Want you to do what you can to arouse curiosity and thought as to spirit return. Your soundly sensible position from earthly standpoints will make men more ready to accept what you may affirm. We need such thinkers who will be ready for criticism and investigation and who will keep their judicial status."

These are but a few of the many urgent appeals made through my hand for publication of these communications, at a time, too, when I was decidedly averse to publishing them, and when they were written I shrank from them as I would if any of my friends in the body should ask me to do something to which I was very much opposed. But as my readers see, these unseen pleaders have carried the day.

S. A. U.

AUTOMATIC WRITING.

Q.—Do you expect to lose your individuality in time? Is that what progression means?

We are not taught that we will ever lose our individuality, but as we progress, as the wisdom and knowledge of the spheres to which we pass become a part of us, we gradually lose the memory or at least the desire for any memory of the earth life. We become more etherealized, more and more developed in spirit, more like the divine essence; or rather the divine essence within us or of us becomes more and more enlarged and so permeates the soul body to such an extent that it too loses itself and we at last become pure spirit. The saying in your sacred writings is we "look upon the face of God." This saying is of course merely symbolical. Another sect calls this state Nirvana. This will come only in long cycles of what you call time. Even then we do not lose our identity but are, as a part of one great whole and distinct as the seeds of the fruit, but still a part and not complete without the rest. Do you not see how it could be? Even though we have reached this state, I am told we can return, if necessary, or send to the spheres we have passed, messages of love and helpfulness, but never again enter the earthly atmosphere. These are teachings similar to your own and perhaps partly theories. There are different opinions here, as with you, though all believe in the states of progression that those who have at all awakened, know to be a fact.

ELLEN SCRIBE.

To lose our earthly form
Is something quite to be desired,
But our identity 'twould be forlorn
And nothing thereby be acquired.

Q.—Are we not transgressing a law when we break down the barriers between the two worlds in this communion and make suicide a desirable thing?

We come not to belittle the earthly probation but to teach you how to make the most of this privilege of life; not to dwell selfishly upon your own joy and exagerate that, to the exclusion of all the duties you owe to your fellow man. Do we not tell you that selfishness is the greatest evil, the greatest error of mankind in your sphere; then why do you think we would make the height of selfishness—the act of suicide—a desirable thing. Indeed I can assure you nothing drags the soul down to greater depths, unless it can be the taking of another's life. Could you know the experiences of a suicide after he awakens to consciousness in the dark realm into which he has thrust himself and know the endless torture of the conscious newly spiritualized soul. Yes, we may well compare it to the tortures of burning fire—remorse and the blackness of despair—and this often continues until some one in the earth life can so influence, so cool, by more spiritual soul, his cravings after the earth life and its experiences, when he can atone by aiding some one situated as he was and so save a human being from a like fate, only then does he find relief. We constantly give you directions how to live so that life may have its full fruition and that you may come fully prepared, like the ripe fruit, that having gladdened all by its beautiful blossoming and gone through its crude state, comes again to fill the heart with joy in its ripened beauty.

ELLEN SCRIBE.

Great is the need of workers in this critical period of your planet's history; men and women who will stand forth boldly and proclaim the truth without fear and for the enlightenment of their fellowmen who have not and who will not awaken to realize the truths without some sudden, overwhelming flood of light and reason can be thrown upon them. This is the work to be accomplished, and the sooner there can be found in all the corners of your sphere these workers, the sooner will this great, this grand revolution take place. The more enlightenment the less violence, the less bloodshed. Begin now, this is the time. Begin first by putting yourself in training for the work; then when the opportunity comes you will be ready. Your opportunity will speedily come. Be not afraid but stand by what you know in your utmost soul to be true. Blessed are those who have the gift given them and who stand forth boldly and proclaim it. We wish you would not disappoint us but come every day and give us an opportunity to use your hand or your vocal organs. The delay is trying to us, if we may use the term again.

ELLEN SCRIBE.

Many idlers in the field,
Many who in darkness grope,
While the harvest rich to yield,
Joy and peace and brightest hope.

Tenderly the loving band draws closely to you, dear Eva, as the connecting link of communication between the small band still left on your side. We are often with you. Be passive, be patient and give us the chance to make ourselves known, is all we ask.

ONE OF THE BAND.

Question.—Have you a definite idea with what velocity you can move through space and how long it would take you to go to the planets or the sun?

Answer.—Yes; we travel with the rapidity of thought. Thought can be measured but not as your time is, and we fear we can give you little idea of what we mean by measuring thought. Many of the planets we do not visit from our plane, indeed very few, but we have some knowledge of them from spheres higher than ours. When one of us desires to go on a mission of love or to obtain knowledge we have only to throw out the impelling thought power, when we are borne so rapidly along you can have no idea of the flight. On the planes in advance of us they move more rapidly and with a great lightness; there is no sense as though they were being borne along but their desire seems to float them onward. Love is the propelling power when on missions of mercy and comfort; knowledge is the motive power when on such a mission. All love, but of different nature or applied to a different object, all originating from the source of all love and light form a sort of thought transference from the different habitable planets and from some of the higher spheres, we learn much of them. Oh, how easily you will understand all these mysteries when you have laid aside the earthly garb. But we cannot tell you many things we would like to instruct you in. Perhaps there will one enter the band who can give you the meaning of the measurement of thought.

To measure a speeding thought;
What human word so finely shaded,
And with mystic meaning fraught,
That we can by it be aided.

ONE OF THE BAND.

IS IMMORTALITY A DREAM?

The spiritist and the anatomist alike aim at making the unknown known; and why should he of the dissecting knife consider as unscientific him of the planchette? Varying means are necessarily used to accomplish various ends. Because the soul cannot be discovered in the dissecting room is no proof that it cannot be found at the séance. And to find the soul and thereby establish its survival after physical dissolution would be a more massive discovery than that of the pineal gland. Why should the world attach credit to the report of one set of empirical experts and not to those of another, as able and as honest? Far from glimpses into the popularly unseen plane of existence being a fatuous faculty of the unscientific, ignorant, and credulous, it is just the very reverse, it is a faculty which has been pretty well monopolized by the intellectual and moral leaders of our race. Such of us as the mere physicist

twit with credulity can well afford to sin in company as Socrates, with his ever-present lar daemon. That proof, which is above and ond all science, as popularly understood, we owe he primary fact of consciousness; and if conscious- assures us, not only of our existence, but, as it s to many of us, of the continuity of that exist- e, we have proof of immortality more unimpeach- e than science so-called could possibly furnish. are not indebted to science for the proof, but to basis principle upon which science itself de- nds.—Agnostic Journal.

A REMARKABLE CASE.

In a former number of THE JOURNAL we have ven an account of some manifestations through the diumship of a servant in the family of an English dy, who gave an account of them in Le Messager, blished at Liege in Belgium, which were of a re- arkable character on account of the several lan- ages used, of which the servant was entirely igno- nt, as well as her mistress, Latin being specially ominent. Le Messager for May 1, 1894, has fur- er remarkable manifestations to relate. It will be ell, however, to say first that this servant is twenty ears of age, called Louise, of very limited educa- on, that she was attacked with severe fits called hystero-epileptic;" that through prayer and mag- etic treatment, this young girl at the end of several nonths was completely cured; that at the same time he developed several phases of mediumship, clair- oyance, clairaudience, direct and indirect writing n different languages, obtained most frequently in a small memorandum book bought for the occasion, several specimens of which have been given before.

Le Messager gives some extracts from a private letter written from Sussex, England, of date October 12, 1893, from which we make the following extracts translated:

It is useless to observe to you that a frightful disease like that which afflicted Louise must have caused indescribable sufferings to the person who magnetized her and must have fatigued her in a corresponding fashion. This is why, according to my view, the written phases, even when they seem commonplace, have a more striking signification than such words in my mother tongue because I had the conviction they were not from me; concise and brief, they said to me much more than the nonsense and commonplaces which my hand, holding the pen- cil used to write in English. Recall the fact that I am wholly ignorant of Latin and that I comprehend very little of Italian, then the reading of my thoughts is impossible. As for the rest I recognize here and there proofs of identity; my mother used to cite frequently the following words, which are, I think from Boileau: "Rien n' et beau que le vrai." (Noth- ing is beautiful but the truth.) Now the phrases, "Vestigia nulla retrersum," "Sic vos non vibis," "Jucundi acti labores," seem to me to be felicita- tions on my labors much more emphasized than such common words as "We are pleased," "You are doing work for others," "You progress steadily day by day," etc. These Latin phrases may be translated as fol- lows: "No steps backward," "Thus you not for you," "Pleasant are tasks performed—from Cicero."

I can assure you further that I have had some most affectionate words, quite convincing proofs of great love, as well as proofs of identity beyond dispute My two most intimate lady friends lost their father in 1876. The younger sister was married in 1884. Her father had never known her husband, who is a distinguished man in every respect and quite spir- itual. In the month of last July I took occasion to pass several days with this friend Isabelle P—— and her husband. On leaving my home, I took care to put under lock and key every foreign book, in order that, in case I should receive messages from the hand of Louise, I could be absolutely sure that she had not drawn on any of these sources. I took the key with me. On the second day after my departure, I received a letter from Louise, written in a pleasant style, and giving me an account of everything which was going on at home. In the exact middle of the second page was found this phrase evidently written under dicta- tion, of a different writing and with letters formed one after the other: "Felices ter amplius ques irrupta tenet copula Domus et placens uxer." (Happy, thrice happy the unbroken tie of kindred souls, a home and a charming wife.) Next she added in her own hand- writing that the father and the brother of my friend were beside her and had dictated the letters, both of them at the same time and very quickly. As I was absolutely ignorant of the meaning of these phrases, I submitted them to M. P—— when we went to breakfast. He appeared very much surprised and said: "These are verses from Horace." Then he translated to me and all at once added: What is quite curious is that the verses are to be found in two different odes, and n evertheless they fit together very well. I add that I do not have at home any collection of the works of Horace, either in Latin or in a translation, and no book where the verses in question could be found, this independently of the precaution taken to put under lock and key every foreign book.

It seems to me impossible to explain this by any ordinary means. There come to my kitchen only rustic people, the butcher, the baker, the grocer, etc. Besides this was written on Sunday when no person goes there. She relates having tried closed slates without results, but with bad, even terrible sensations and once she believed she heard a sub- dued laughter from which she is led to believe that marvels are not to be demanded, or conditions im- posed. She also relates the spelling out backwards of the German words, "Vergiss meinnichts," "For- get me not," (Myosotis) as well as the "Kanarien Vogel," "Canary Bird," by her servant. Will not the psychical researchers look up this remarkable case?

IN BEHALF OF THE ARMENIANS.

By M. H.

Writing in behalf of a suffering nation, I ask the privilege of calling your readers' attention to a mat- ter which will interest all who have the genuine spirit of brotherhood. I refer to the condition of Armenia under the Sultan's rule.

The following facts speak for themselves, and be- ing gathered from widely different sources, cannot all be tinged with prejudice or undue sentiment.

"Private advices from Constantinople give the press information of a tragic discovery. A Russian merchantman anchored off Seraglio Point, and hav- ing received a cargo, raised anchor to sail for home. The anchor seemed to be caught in something heavy. After long efforts, it was raised, bringing with it fif- teen large hair cloth sacks. Upon investigation, the Captain discovered that the sacks were filled with human bodies, each sack containing from fifteen to twenty. They were the bodies of Armenian politi- cal prisoners! Foreign embassadors to Turkey had recently complained that the prisons were over crowded with Armenian prisoners, and the govern- ment decided to remove the cause of complaint. Ac- cordingly, about three hundred prisoners were taken on board of a Turkish man-of-war ostensibly for transportation to Africa. In the night, however, the poor fellows were murdered, their bodies placed in sacks, which were tied one to the other, and thrown into the harbor. This is in keeping with the Grand Vizier's declaration a short time ago that he would settle the Armenian question annihilating the Armenian as a race."

Another extract reads thus:

"Moslem mobs have possession of Caesarea. They have established a reign of terror over the Arme- nians, have robbed hundreds and killed many. Dur- ing services in three Armenian churches, the mobs burst in the doors, stripped the women of their jew- elry—beating and cutting the men. After the Arme- nians fled, the Moslems sacked the churches. They afterwards went through the streets attacking all the Armenians they met, bursting in private houses and sacking shops. All places of business are closed and trade is utterly stagnant. Violence and theft con- tinue day and night. Christian caravans are being robbed and the merchants murdered. The prisons are crowded with Armenian prisoners. Most of the conspicuous Armenians of Caesarea have been im- prisoned. A few escaped by paying high ransom."

These are by no means exceptional cases, but it seems as though they should be the last. We read that "The Armenian church was the first national Christian church. As a Christian people whose lot has been cast beyond the frontiers of Christendom, the Armenians have been suffering persecution from the surrounding Asiatic nations for more than fifteen hundred years. In the words of Prof. Bryce, the Ar- menians are the most energetic and intelligent of the Transcaucasian races, and are capable, with educa- tion, of performing an important mission and spread- ing civilization and Christianity in Western Asia."

By giving up their religion, these people could save themselves from a life of persecution and con- stant danger. This they refuse to do, and by their patient endurance of insults that, (in the language of the Bishop of Manchester, England,) "would drive a flock of sheep to rebellion," they are winning the sympathy, admiration and support of our noblest men.

In 1878, when the Berlin Congress was held, the oppression to which the Armenians were subjected by the Turkish government, and the outrages in- flicted upon them by the nomadic Kurds and Circas- sians, had already become notorious. The 61st Ar- ticle of the Treaty of Berlin, accordingly reads as follows:

"The Sublime Porte undertakes to carry out, with- out further delay, the improvements and reforms de- manded by local requirements in the provinces in- habited by the Armenians and to guarantee their security against the Circassians and Kurds. It will periodically make known the steps taken to this ef- fect to the Powers, who will superintend their appli- cation."

You can imagine the delight with which this gleam of hope was greeted. What the result has been, you can see from the following: "Everybody knows that nothing has been done by the Turkish government to carry out any of the promised reforms. The present condition of the country is quite as bad as it has ever been within living memory." Continuing, Prof. Bryce says: "It aggravates the disorders by depriving the Armenian people of weapons, while their persectors are well armed."

Francis Seymour Stevenson, M. P., who succeeded Prof. Bryce as President of the Anglo-Armenian As- sociation, wrote in 1893: "In some respects, mat- ters have gone from bad to worse."

American women who are dissatisfied, may well read the following: "An earnest appeal has been pre- sented to the Armenian patriarch to use his influence in behalf of the Christian women and girls of Ar- menia who are being carried off in large numbers by Kurds.

"In several instances, the Kurds have broken in on wedding parties and carried off the brides from the feast or the church.

"The Turkish authorities are accused of encourage- ing the Kurds in their lawlessness, and instead of trying to catch and punish the raiders, they arrest and imprison the Armenians who resist them.

"One Armenian father at Sivas, blessed with four daughters, went to the vati to ask for protection.... He was seized and kept in prison a week. When re- leased, his daughters were gone.'

A very good country to leave behind, you will say --but this is not easily done. A native writes thus: "It is true that the Armenians would emigrate from their own country if they were able to raise money to pay the required poll tax, which amounts to about $300, in addition to the expenses of their journey from there to this free country.

"But alas, their scanty earnings are not sufficient to meet even the bare necessities of life, and at this time, even if they had the money, they could come only at the risk of their lives. The harbors are strictly watched and guarded by the Turks, and if an Armenian be detected in an attempt to flee from the country, he will at once be arrested and imprisoned, and what money he had about him will be taken away. From my own experience of two years ago, I can assure you that the departure from Armenia is almost impossible."

An entire copy of THE JOURNAL might be filled with similar accounts of suffering and death going on daily in the face of helpless ministers and consuls. The missionaries cannot safely interfere—for they have already drawn suspicion upon themselves by teaching the poorer Armenians to read—which the Turks recognize as an indirect way of teaching re- bellion.

That our country is helped more than it is hin- dered by its Armenian citizens, is proved by the fact that in a State where there are from 4,000 to 5,000 Armenians, not one is to be found in an institution for criminals or paupers.

Of what nationality could a like statement be made?

The latest restriction placed upon these defence- less people is also an insult to our own flag; prohib- iting, as it does, the return of Armenio-American citizens to their native land, for any purpose. Our passports are ignored and the bearers thrown into prison. Darkest Armenia exists—what is the way out? The weight of opinion has helped Italy, Bul- garia and Ireland. May it come again to the rescue, and quickly, to save the remnant of this noble race in the name of Liberty, Womanhood and Justice.

EVOLUTION AND INVOLUTION.

Much as we hear of evolution in nature, it is seldom that the contrary process, involution, is spoken of. It is true that the theory of evolution implies the existence of something in connection with which that operation takes place, that is some phase of matter, which undergoes certain changes as the result of the process. It must be remembered, however, that evolution is an unfolding or unwinding, an operation which if applied to matter alone would hardly have the consequences ascribed to it. By evolution is generally intended a progress from the homogeneous to the heterogeneous and then to the more heterogeneous, which implies the co-operation of two factors, say of matter and motion, and therefore it cannot begin in a strictly homogeneous substance. Heterogeny implies the contrary process to that of a winding of, and is indeed the result of involution or winding on of substance, evolution applying in reality to the motion and not to the matter affected. These two processes imply each other, evolution being always attended with involution, and vice versa, just as a cord wound on two spools, that is from either end, cannot be wound off one spool without being wound on to the other.

It is possible to imagine the spool itself and the thread wound on it as standing towards each other in such a relation as above supposed, the thread representing evolution and, the spool involution. In this case we must suppose the thread capable of becoming merged into the substance of the spool and the substance of the spool becoming thread. If the spool stands for matter and the thread for motion, then we have the transformation of matter into motion and of motion into matter. But this is not an exact statement of nature's operation in evolution and involution. When we speak of matter we mean formed material, and as there may be unformed material, matter must be resolvable into something more simple than itself, that is into ether, which is thus at the basis of all matter. Similarly by motion we mean change, as wherever there is change there is motion of some kind. Change, however, is due to the operation of energy, as the formation of matter from etheral substance is due to force, and thus it may be said that as there cannot be motion without matter, so there cannot be energy without force, these being mutually convertible into each other, it being understood that ether underlies both matter and motion.

We have here a statement of what is intended by the above remark that evolution cannot exist without involution or involution without evolution. It is of course understood that some substance must exist to undergo these operations, which substance may be called ether. Let now evolution stand for energy aud involution for force, and we see that in the transformation of evolution into involution we have the transformation of energy into force, or of motion into matter, that is, the origination of formed material. Matter or force may thus be regarded as etheral concentration of motion or energy, and it is evident that if all matter or force were constantly being transformed into motion or energy there would be no such progress as is supposed by the terms evolution and involution. Ever since the origin of our earth, matter or force must have had predominance on the globe over motion or energy, as otherwise there could have been no mineral formation, nor the development of organic bodies; the structure of which is due to the action of involution, as the ever increasing complexity both of organic function and of the associated structure is due to the action of evolution. While the material under all its forms answers to involution, the activity of the material, whether this is merely inorganic or presents organic conditions, answers to evolution. Thus it is the constant action and reaction of force, as the external factor, and energy, as the internal factor, which constitutes change in nature, and the continual advance in organic life which is spoken of as evolution, exhibiting itself externally as involution.

We see the same distinction running throughout the whole of physical and psychical nature. The terms matter and motion, static and dynamic, reality and idea, word and thought, soul and spirit, all express the relation on different planes, between the external force and the internal energy as dual complementary phases of nature's existence. As internal, energy is the evolutionary life activity of the universe, but as it is ever tending to become external, it is continually being transformed into force, giving rise to the modifications of structure which constitute involution. These external modifications again are attended with internal changes, due to the retransformation of force into energy, evolution and involution thus going hand in hand. If one should cease to be operative by exclusion of the other, then would recur the chaos out of which all things were supposed by the ancient philosophers to have arisen.

Involution and evolution are both processes of the cosmic order and neither intelligible without the other. Both have their reason and basis in the constitution of the universe, in the nature of things, in the infinite and eterenal Power from which all things proceed.

SCHOOL OF APPLIED ETHICS.

The Third Summer Session of the School of Applied Ethics will be held at Plymouth, Mass., beginning Thursday, July 12, 1894, at 9 a. m. The session will continue five weeks, closing Wednesday, August 15th. A special feature of the next session will be the attention given to the Labor Question and allied subjects in each of the departments. In the Department of Economics the relation of Economics to Social Progress will be discussed by leading economists from different Universities. In the Departments of Ethics and History of Religion various phases of the Labor Problem in the past and present will be considered by a large corps of able lecturers. There will be an important Conference of Educators and Teachers, during the week August 5th to 11th, inclusive. The relation of various forms of educational activity to ethical and social progress will be considered by leading educators, and opportunity will be afforded for free and full discussion. Plymouth has proved a most attractive place for a Summer School. It has good sailing, and sea-bathing, and beautiful drives, besides the added attraction of interesting historic associations. An electric railway connects the hotels, boarding-houses, and lecture-hall which will be occupied by the school. Social, economic and ethical questions will be subjects of addresses and discussions by eminent teachers, Prof. H. C. Adams, of the University of Michigan, President Andrews, of Brown University, Prof. Felix Adler, Prof. Josiah Royce, of Harvard University, William Salter, Thomas Davidson and others. For programme and additional information, write S. B. Weston, 118 S. Twelfth street, Philadelphia, Pa.

A PERSONAL EXPLANATION.

While my conscience is entirely at rest, my sympathies have been for some time disturbed by the knowledge that while I am not really blameable, there are a considerable number of persons who doubtless feel that they have a grievance against me, and that I have been lacking in courtesy toward them. It is to these parties that this explanation is due.

One of the strongest reasons which kept me for more than a year after I had found in automatic writing so delightful a study—from taking even our most intimate friends into our confidence, was the fear that I might be asked to investigate in this way for other people, or "to give tests" etc., which (as I have a very strong natural aversion to mixing my own personality with other people's affairs, an aversion nearly as strong as I have to outside interference with my own individuality,) would therefore be very painful to me—while about as painful would be the necessity of saying "no" to well-meaning, kindly intentioned inquirers in this direction.

From the publication of my first article on "Psychic Experiences," in the Arena of August, 1891, until the present time I have been deluged with letters from all parts of this country, with some from o countries, asking me all sorts of questions, giv me widely varying advice, asking me to explai advise in newly developed psychic cases, inclo lists of questions which I was to ask those who c municate through my hand, or locks of hair other articles with which to obtain "tests" for pe of whom I had never heard of before, with m imploring letters from sad-hearted mourners to g them indubitable proof of the continued existen their beloved by required personal tests, etc.

Now I cannot express how deeply interesting these letters have been, and are to me, as evid of the wide-spread interest in the questions of c tinued existence, and the varied phases of m being; with the many wonderful experiences of o ers confided to me in these letters, tending to pr of living love beyond the grave, while I have b brought into deepest lines of sympathy with m tender grieving souls, and delighted to find t among the most cultured and intellectual minds qu tions of spiritual import are becoming the questi of paramount importance. Even the letters wh have come from those who have had far more exp ence than myself, criticising my methods, and th who have given much more time than myself investigating Spiritualism chiding me for my s posed enthusiasm over matters familiar to them years, or indulging in sarcasm over my credul All these have been read with warm interest welcomed as helps to wider knowledge.

Yes, all these letters have been sincerely welcom and read with keen appreciation. But the answeri of them! "Aye, there's the rub," and therein I f I have blamelessly most offended. When they fi began to arrive, I conscientiously tried to answ each one, and did so answer a great many. Whe found this would take more than all the time I h I answered only those which most strongly appeal to my sympathies, then so many of these as I cou Now I know that many are feeling unkindly cause I have been obliged to let their interesting l ters remain without reply. My varied daily dut for THE JOURNAL, and in other directions, dema nearly all my time and strength, and I am obliged make special arrangement for any special outsi call. This is also the case with Mr. Underwood, I cannot call upon him to answer my letters. course each individual correspondent knows t their particular demand is not too exacting and c take but little time, but if each one will take i consideration the probable length of time it wo take to hold sittings to wait for replies to their qu tions and the further time it would take to write letter—and multiply this one request by several h dred similar requests, he or she will, I am sure, f convinced that I am justified in not attempting t impossible, and on the whole will prefer that I sho go on in my own way and do the work which to seems the most imperative, which work I am throu THE JOURNAL trying to share with them in spirit and intellectual sympathy.

I must say further in a spirit of the kindest go feeling and gratefulness to those who have s mitted to me advice as to my methods, and quer to which they wish me to get answers, that as I ha done in the past, I must still continue to cond my personal psychical investigations accord to my own judgment and in consonance with my dividual purposes in this search, and so am una and unwilling to follow out the methods and idea others.

Besides I am not the only factor in the case. T intelligence controlling my hand has to be c sidered, and that largely. In fact in pursuing investigations, I have rather followed the lead thus given than formulated any definite arrangem of my own; nor have I felt it necessary to lay do laws for this intelligence to conform to. It appe to me that those already in the Unseen have rat the advantage of us in wider knowledge of methods of communication, and in seeking communication I have borne this in mind, ready any time to conform the method of my search

light to this intelligence rather than to blind or mistaken suggestion by myself which might prove so distracting or annoying as to discourage or hinder the communicants.

Again, I am able to devote but little time to getting such communications. Sometimes months go by without any attempt being made on my part. And even if I had such command of my own time as would permit me to give the greater part of it to attempts to get into communication, I would not do so. It would certainly make my dearest earthly friends grow weary of my presence and friendship if I should persist in occupying the greater part of their time and attention with my presence and affairs; if I should call upon them in season and out, or at opportune and inopportune times; so I feel the same delicacy and regard for these unseen friends and try to observe equal courtesy to that with which I treat my visible friends and that which I expect for myself.

Often as I can I will gladly reply to my friendly correspondents—sometimes as I have before to specific questions in the line of THE JOURNAL, in its columns. But if I seem to fail in courtesy to any or many, let this word of explanation help them to judge me leniently. Each and every one may rest assured that such letters are gladly received and found helpful, so that others may sometime be the gainers spiritually from the experiences thus confided to me.

S. A. U.

MISS MOLLIE FANCHER.

Judge A. H. Dailey, of Brooklyn, N. Y., informs us that he has nearly completed his work on Miss Mollie Fancher, in regard to whom he writes:

I have seen Miss Fancher quite often for the last thirteen or fourteen years, and I see what appear to me, great changes in her condition. She is no more the thin, spare girl or woman she was when she did so many wonderful things which have made her life remarkable. She is no longer a fasting woman. While unable to masticate her food as others do, she partakes of the juices and strength of food, and I think drinks copiously of water. There is a good deal of nourishment in water people are beginning to learn, particularly that which is full of microbes. She is fleshy. Her shoulders are broad, her face is quite large, and usually she has very heavy dark places under her eyes extending down onto her cheeks as if blood had settled there from a severe blow; this the physicians say comes from defective heart action. She has the use, so far as I can see, of both hands. She turns herself quite readily in her bed. Her eyes much of the time are open, and turn in the direction of the object she is looking for, and I think it is quite apparent that with the return of other powers, she has regained the use of her eyesight to some little degree. Her lower limbs are still comparatively useless. Her feet are twisted out of shape and the cords under her knees are rigid as steel; her limbs are also exceedingly thin. She gives considerable attention to business matters. She is able to do a good deal of writing, is easily excited and as sensitive as a person can well be to everything pertaining to her friends and herself. She keeps well posted by reading on public affairs, and has opinions of her own upon all matters which she is able to express in a forcible manner. Recent investigations as to the condition of her sight show that there is a change in the appearance of her eyes, but when medical experts examined them carefully with the opthalmoscope they found the optic nerve presented a very strange appearance, and that her eyes were unlike the eyes of any person, in other respects they had ever examined. She distinguishes colors by touch; has her trances as she always had them, which serve for her the purpose that sleep does in others. She nightly goes through the various changes of personality described in my report of her case to the Physical Congress. In my opinion investigation made at the present time as to her condition, would not reveal many of the remarkable features which have now become historical in her case and vouched for by the testimony of so many unimpeachable witnesses, nor is this to be marveled at. She has lived far beyond her own as well as the expectations of her friends. She is subject to frequent hemorrhages from her lungf, and wants the temperature in her room down almost to a freezing point, and the dimmest possible light. She certainly is able to see fine print and do fine work in a light so dim, that it would be impossible for others to do the same. She is at times very clairvoyant, at others not so much so.

THEOSOPHY AND THE MAHATMAS.

While THE JOURNAL is open to the proper discussion of the teachings of theosophy it does not care to take part in the quarrels between the leaders of the theosophical movement. If Mr. Judge has forged "mahatmic" letters or has been guilty of other misdemeanors, and is so charged by the President of the Theosophical Society, he should be tried by the Society and not in the newspapers. It is not probable that such forgery can be proved, because no genuine mahatmic letters can be produced with which to compare the alleged forgeries. What has been affirmed about the doings of mahatmas is of no value because it is unverified and the mahatmas themselves, so far as we can judge, exist only in the imagination of certain persons.

Of course, if people believe that there are in Thibet or elsewhere wonderful beings, unknown to the world, yet advanced in knowledge and mastery of natural forces, beyond the greatest scientists of Europe and America, and that these great minds secluded from the race, are in communication with a few individuals, if people believe these preposterous claims, they are in a condition to be imposed upon whenever one of the individuals favored and honored with mahatmic communications, sees fit to take advantage of such credulity. And such a belief and such condition of mind offer to an unscrupulous leader a very great temptation to practice fraud when by so doing he can advance his own interests, and while such belief and condition last, imposture and fraud will continue, even though they are now and then openly charged and clearly exposed.

It is almost a waste of time to investigate particular instances in which deception is alleged, when the conditions are such that continual deception in one form or another is inevitable. A change of conditions is the only remedy. An intellectual attitude which is unprejudiced but scrutinizing, which demands proof when it is obtainable, and if it is not, the reason why, which seeks for the verification of all statements as to facts, which takes "truth for authority and not authority for truth," which objects to discipleship and the blinding influences of manworship, and makes truth superior to sects and isms—this is the attitude to encourage and insist upon in order to render impossible such imposture as is said to have been practiced in the name of theosophy.

INTERNATIONAL PSYCHOLOGICAL SOCIETY.

A new international society called the Psychological Society, or Société de Psychologie, has been founded in France and England for the investigation of Spiritualism. The countess of Caithness, who by her first marriage is Duchesse de Pomar, and her son, Duc de Pomar, have united in bequeathing to the new society the property which Lady Caithness received from her father. The new society is under a board of directors, of which Professor Richet is president and Mr. F. W. H. Myers vice-president. The presidency of the board was first offered to Professor Crookes, but while willing to serve as member of the board, he could not give the time needed for the main direction of the work. Mr. Myers says in the May number of the Journal for Psychical Research: "On the one hand the very raison d'être of the S. P. R. is the *inclusion* of persons at every possible point of view who agree only in desiring to apply a scientific treatment to all the psychological problems whose study they undertake. Amongst us, therefore, are many who are interested in telepathy or in automatism, but who are less interested in spiritist inquiries. In the new Society, while the scientific aim and treatment will be in every respect, I hope, as carefully maintained as in our own—and so long as Professor Richet is its President, his name is a guarantee for this—there will, I think, be a larger proportion of effort and inquiry directed to spiritistic problems. Professor Richet proposes, for instance, to make a critical collection of alleged spirit-photographs, of which a duplicate copy might perhaps be placed in England, if our English subscriptions sufficed to meet the expense. Professor Richet has also held many sittings of late with Eusapia Palladino, with results of which I hope we may be able to give later on a detailed account, and the question of inviting her to England is one which the new Society might naturally entertain. I therefore invite adhesions to the Psychological Society. For the present, applications may be sent to me at Cambridge." Associates will pay ten francs, or eight English shillings, yearly.

IN Science Progress for March, Professor Fitzgerald, of Dublin University, concludes his essay on physical science and its connections, with these sanguine remarks: The greatest problems at present before physical investigators are the structure of ether and matter. We can hardly donbt that they are dynamically constructed. There are every day more conclusively shown to be dynamical systems, subject to the laws of momentum, of energy of action and reaction. Are they so in their minutest parts? There seems little doubt but that they are. If so, what is their structure?..... We want to get a road opened up into these dark continents. We want to know the structure of matter and its internal motions, and we look to the physical investigator..... We look to the chemist..... We hope some day to know so much of these internal motions and of these structures that we may be able to discover the structure in the brain that betokens memory and the motions underlying great thoughts, goodness, love. We may then hope to form some dim, scientific judgment of the thoughts underlying creation. We may be able to tell what thoughts underlie the motions of a solar system or the development of a race.

SIR ROBERT BALL recently commenced a lecture under the auspices of the Photographic Society of Ireland on "Invisible Stars," by reading the following, which had been handed to him: "Sir—I see that you are advertised to lecture to-night on what you call 'invisible stars.' If stars are invisible I should be glad to know how you can see them. Ought not to lecture on invisible objects be about as interesting as to lecture on inaudible music or on perfumes from inodorous flowers." Sir Robert Ball's answer was a high compliment to photography. He said: "The photographic plates showed them that stars existed which, without such aid, could not be known to them. Their eyes, beautiful as they were, were in some respects imperfect. They might stare at the stars but a prolonged stare became fatiguing. It was rather different when they collected the rays of light proceeding from those stars and fixed them on the photographic plate. They could prolong the exposure from seconds to hours. By this process thousands of millions of stars were fixed on the plate."

THE origin of the "Song of Solomon," according to Karl Budde, in the New World for March, is suggested by the fact that in Syria "the king's week" is the name given to the first week of married life, during which bridegroom and bride play king and queen. The "Song of Songs" is, he concludes, a collection (compiled about 300 B. C.) of songs for marriage festivals, in which the bridegroom king is hyperbolically designated as Solomon. Budde pleads for an expurgated Bible for the use of minors and others, which shall omit the "Song of Songs" and all else likely to give decided offence! He quotes the Glarus family Bible as an example in point.

VOICE OF THE PEOPLE

HEART WHISPERINGS.

BY GEORGE F. SARGENT.

Wait, wait my child,
How little dost thou know
The way that lies before.
From where thou standeth now
So many paths diverge
Wait, lest thou miss the door.

List, list my child
For voices that may guide,
And for the touch of hands
To clasp thee, lest thou fall,
Or through the shallow, steer
Thy barque from sunken sands.

Watch, watch for lights
That only shine above,
The lower lights the eyes
May blind, so thou mistake,
And for a season brief
The mists may cloud the skies.

Trust, trust my child
Trust, list and watch, and wait
Wait till the morning's sun,
Angels shall guard thy sleep,
And unseen hands uphold
Thee, as thy course is run.

THE MIDWINTER FAIR CONGRESSES

TO THE EDITOR: A number of the Congresses in connection with the San Francisco Midwinter Fair have been held. The greatest of these was the Woman's Congress, both in the interest manifested by the public, the amount of talent represented in its deliberations, and the varied extent and character of its proceedings. In addition to the many women of ability from the Pacific Coast, a number of eminent women from the East participated in its meetings. Almost every matter affecting woman, and all branches of woman's work and endeavor, were discussed intelligently and discreetly. Immense crowds flocked to the all-too-small hall in which its sessions were held, and hundreds were unable to gain admittance; particularly toward the latter part of its gatherings. This Congress, and also the Religious Congress, were in session for an entire week. In addition, after adjournment in San Francisco, the Woman's Congress had a several days' session in Oakland, and the outcome was the formation of a permanent Pacific Coast Woman's Association, which will hold annual conventions.

Next in importance and success was the Congress of Religions, which was greeted with large audiences. I was surprised at the large amount of liberal sentiment and breadth of thought expressed in this Congress. Bishop Wingfield, Episcopalian, delivered a most radical address, in which he severely criticised orthodoxy, ceremonial, dogma, etc., and declared, over and over, that the only real thing in religion was the life and character. Good deeds, not belief in creeds or in ordinances, was the only essential. Two talented Reformed Jewish rabbis, Voorsangen and Sonneschein, were prominent in this Congress and mightily assisted in the furtherance of advanced Liberal sentiments. Prof. Hudson, of Leland Stanford University, for several years the private secretary of Herbert Spencer, read a scholarly paper upon "Christianity, Paganism, and the Third Kingdom." Its points of view were pure Spencerian Agnosticism; and its rationalistic conceptions of Jesus and the Bible must have grated somewhat upon our orthodox friends. An Episcopalian minister, Mr. Mill, delivered a strictly rationalistic address, in full accord with advanced liberal thought. At a symposium of eight ministers, each telling why he or she was a Baptist, Episcopalian, Universalist, etc., as the case might be, nearly all of them were strongly Liberal or rationalistic. Prof. Howison, of the State University, delivered a telling, rationalistic address bearing upon religion and science and religion and reason. Some of the ultra orthodox are much disgruntled over the radical teachings of Prof. Howison at the University. Prof. Le Conte spoke at the Congress on "Religion and Science from the Evolutionary Point of View."

On Friday evening of its sessions the Congress took part in a Passover service at Dr. Voorsengen's synagogue, a unique and significant event. Hundreds were unable to gain admittance, so dense was the crowd. Such a convocation is rarely seen in a Jewish house of worship. I saw Freethinkers, Spiritualists, and all classes of Christians; I myself went with a Roman Catholic young lady. On Saturday evening the Congress wound up with a social gathering at the First Unitarian church, and during its sessions Unitarian ministers took part in religious services at Methodist and other orthodox churches—another sign of the times, indicative of the breaking down of religious barriers.

I am glad to be able to state that my own address on "Hinduism," at the Congress, was greeted with a large audience, and was received with favor, except by Theosophists. The chairman of the Congress heartily endorsed it, and throughout the Congress he stood by me staunchly as against the Theosophists, taking special pains to manifest his sympathy with me in presence of Mr. Judge. Dr. Buck and the other Theosophist leaders. The secretary also supported me valiantly.

At the evening session devoted to Theosophy, all the Theosophists in San Francisco and the adjacent towns rallied to the support of their speakers, and crowded the house. But that was the only occasion on which they attended the Congress. None of the Theosophists came near the Congress after that. The only use they had for it was to advertise their "ism" and their approaching annual convention in San Francisco. The addresses of Judge and Buck were weak efforts, and very unsatisfactory. At the close of the session, the chairman of the Congress told me that he could not make head nor tail out of what they said, and that if I could give him a definition of Theosophy he would give me a red apple. I replied, I can define it in one word, "bosh!" He and I had many a laugh and joke over theosophy and its vagaries that evening.

Being officially invited to go on the platform the evening Messrs. Judge and Buck spoke, I did so, more especially because the Theosophists had tried to debar me from participation in the Congress. I went on the platform with them to show that their attempts to keep me off were futile; and, as it happened, I sat next to Dr. J. N. Anderson, the one who endeavored to have the Committee exclude me; and next to him sat the redoubtable W. Q. Judge. It also happened that evening for about eight or ten minutes I was in the ante-room above with Messrs. Judge, Buck, and Anderson, we four and no more. No blood was spilled. It is significant that, although on all other occasions at the Congress there were ministers and rabbis on the platform, the evening that the two Theosophists spoke not a single minister or rabbi was on the platform except the Swedenborgian clergyman who was on the programme to speak that evening, and therefore necessarily was there. In further illustration of the selfish policy of the soi-distant nucleus of brotherhood and altruism, it is noteworthy that on the termination of the addresses of the Theosophists on the evening in question, a number of the Theosophists in the audience left the hall without having the courtesy to remain and hear the Swedenborgian minister speak on the correspondence between the rational and the spiritual—a subject of interest, one would think, to Theosophists.

A number of interesting papers were read at the Geographical Congress. Having been appointed by the American Oriental Society as its delegate to this Congress, I read a paper thereat on "Oriental Societies and Geographical Research." Many able thinkers discussed important sociological problems at the Congress of Economics and Politics. The Congresses of Literature and Education were well attended, and a number of valuable and interesting papers were presented at each. Much preparation is being made for the Temperance Congress soon to be held; while several others are well under way. That of the Christian Scientists is now in session.

The convention of the American Theosophists, held here just after the Religious Congress, was run entirely by Mr. W. Q. Judge. As head of the Esoteric Section, its members are pledged to obey him, and during the last year or two Mr. Judge has been carefully manipulating this section, instituting rings within rings, select sections within the greater universal section—all cleverly manipulated so as to stand by Mr. Judge in case of attack by Colonel Olcott or others. First he founded the Swastika, a branch of the Esoteric Section, and worked it for his own interest; then he formed a ring within this ring, called the Tau—all in his own interest. Expecting that Colonel Olcott might bring charges against him, the astute Mr. Judge has been carefully working to secure a cordon of staunch supporters in his defence, when the blow should fall. I have knowledge of the manœuvering and trickery that has been going on in the Swastika and the Tau and the Esoteric Section generally in America, an account of which will appear in my forthcoming work on Theosophy. The discovery that their esoteric literature was in my hands, and the uncertainty of matters attending the charges by Colonel Olcott and Mrs. Besant against Mr. Judge, requiring a reconstruction of the Esoteric Section, or it may be its dissolution for the time being, has caused the issuance of an order calling in all copies of the esoteric literature. Howbe-it, this order will not get from me those documents which I have. They cannot be reached by any orders of the Theosophical Society. The esoteric documents are merely loaned to the members, and remain the property of the Society or Section, not of the individual members.

The Convention here sat down on Colonel Olcott strongly, and did all that Mr. Judge ordered it to do. Its members were so many automata or puppets worked by him. It declared Colonel Olcott's suspension of Mr. Judge from the vice-presidency illegal and null and void; it voted to discontinue sending to India a portion of the funds received by the American Section; it declared the action of Colonel Olcott in the matter of the trial of Judge unconstitutional, illegal, and improper; it voted funds to pay for a private secretary for Mr. Judge, and to pay the expense of a private circular issued by Mr. Judge in his defense; it declared that if Mr. Judge be investigated, then Mrs. Besant, Olcott, Sinnett, and others claiming mahatmic communication, should be also investigated (which is a sensible proposition—let all be investigated;) and it capped the climax of theosophic asininity by resolving that only a body of mahatmas appearing at the trial could determine whether or not a communication was a genuine mahatmic message! It is to be hoped that Colonel Olcott and Mrs. Besant will stand to their guns, and not be intimidated by the bluffing and chicanery of the American Section of dupes and their wily leader. I am sorry to hear from London that Mrs. Besant seems weakening, and may whitewash Mr. Judge in the end.

WM. EMMETTE COLEMAN.

P. S. Full reports of all the addresses at all the Congresses will be published in a work, in two large volumes, called "Intellectual California." It is a pity that the proceedings of all the Congresses at the Chicago Exposition were not similarly preserved.

MR. HASTINGS' MISREPRESENTATIONS.

TO THE EDITOR: In a pamphlet by H. L. Hastings now being extensively circulated in Canada, the claim is made that owing to the wide distribution of Mr. Hasting's "anti-infidel pamphlets in England and her colonies, infidelity has almost ceased to exist in those countries." But what are the facts? At the present time the English National Secular Society has a larger membership than ever before; it is carrying on a more vigorous campaign (we recently counted upwards of one hundred and forty appointments for lectures in one week, almost entirely in the London district;) there are branches and similar associations in the West Indies, South Africa, Australia, and India, in which latter country a Christian authority lately asserted that five million copies of Colonel Ingersoll's lectures had been circulated; and, though Mr. Bradlaugh's own paper has collapsed since his death, there are more freethought journals and literature issued and more freethought lectures delivered in England than ever before. Mr. Hastings' statements about secularism, like the arguments in his pamphlets, would be beneath notice were it not that he is so widely known and so highly praised by Christians who lack the capacity to estimate the value of his utterances.

J. ROGERS.

Sawing out sections of the skull in order to give the brain room to develop symmetrically seems a rather delicate and dangerous operation, but it is one that has on several occasions been performed with perfect success. Children apparently in a condition of hopeless idiocy have been treated upon this plan and are in prospect of developing the faculties usual in those of like age. The removal of the bone which has become unduly hardened permits growth, and the clouded intellect may become clear and normal.



Mrs. Judge Peck

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WOMAN AND THE HOME.

NOTHING TO SHOW.

"My day has all gone"—'twas a woman who spoke
As she turned her face to the sunset glow—
"And I have been busy the whole day long;
Yet for my work there is nothing to show."

No painting or sculpture her hand had wrought
No laurel of fame her labor had won.
What was she doing in all the long day,
With nothing to show at the set of the sun!

What was she doing? Listen; I'll tell you
What was she doing in all the long day,
Beautiful deeds too many to number;
Beautiful deeds in a beautiful way;

Womanly deeds that a woman may do,
Trifles that only a woman can see,
Wielding a power unmeasured, unknown,
Wherever the light of her presence may be.

She had rejoiced with those who rejoiced,
Wept with the sad and strengthened the weak;
And a poor wanderer, straying in sin,
She in compassion had gone forth to seek.

Unto the poor her aid had been given,
Unto the weary the rest of her home;
Freely her blessings to others were given,
Freely and kindly to all who had come

Humbly and quietly all the long day
Had her swift services for others been done;
Yet for the labor of heart and of hand
What could she show at set of the sun?

For an angel writes down in a volume of gold
The beautiful deeds that we all do below,
Though nothing she had at the set of the sun
The angel above had something to show.

—Mary H. Rowland.

THE REASON WHY.

The reason why the New York constitutional convention is confronted by a tremendous and unprecedented demand for woman's suffrage is not so far to seek as many good souls and some souls not so good imagine. Hon. C. M. Depew remarked, when asked to sign the petition at Sherry's, that he would do so very willingly, inasmuch as he was a convert to the woman's right doctrines. And he added that he traced his conversion to the time when he visited Wyoming and made a personal investigation as to the workings of the equal suffrage system on the ground where it has been fully operative for more than twenty years. This statement of one who is, perhaps, New York's most distinguished citizen, goes to the root of the whole matter. Theoretical objections fall before practical demonstrations. The progress of women toward enlarged liberty has long been taking place within the sphere of everybody's observation. As in Massachusetts, so in New York women have a share in the control of public schools. They are admitted to the practice of law and medicine. They can and thousands do obtain collegiate and university education. They are all the time entering upon more and more industrial freedom. They are steadily acquiring a nearer approach to equality with men in respect to personal position before the law, especially as regards property, earnings, the custody of their children and conjugal rights. The individuality of the married woman is no longer merged in that of her husband, as it used to be. The law no longer holds that husband and wife are one and that one the husband, that what is hers is his and what is his is his own. We have heretofore noted, what is of renewed significance now, Dr. Cyrus Edson's statement in the Forum that the greatest change that has taken place in the world during the past quarter of a century, so full of marvellous transformations is the change in woman's social, civil, intellectual and industrial position. That estimate is indisputably true. Now all these changes have encountered precisely the same kind and degree of opposition that encountered by the woman's suffrage movement, pure and simple. Therefore, when it is said that woman's suffrage will ruin the home, will "unsex" women, will all sorts of dreadful things, sensible people remembering that the same dire predictions were clamorously urged against letting women own their own property, have an equal right to the custody of their own children, go to college and enter the professions, conclude that as experience has proved the error of former political prophecies, so it will dispose of those now put forth. In short, the woman's suffrage movement has been making rapid progress all the while that woman's position in respect to ever so many other things has been advancing. Unostentatiously and almost unconsciously woman's cause has gone forward all along the line. The thoughtful public mind is now suddenly revealing the ripe fruits of a really gradual growth. In the spring, when everything is good and ready, the ice in the Hudson river breaks up and goes out to sea. But first it had to be softened and honeycombed by the warm winds above and the living current beneath. Just so the hard and stubborn prejudices that seemed to form an impossible barrier against the enfranchisement of women are everywhere giving way at this moment because they have long been disintegrating through the influence of justice and truth.—Boston Advertiser.

Probably the most noteworthy scholarship in the United States, and certainly the only instance where a former slave has endowed a university, is the bequest of Harriet Hayden, a colored woman and former slave, to Harvard University to found a scholarship for the benefit of poor and deserving colored students. The bequest of $5,000 has been paid into the treasury of the college, and the fund will be ready for some colored student next fall. By the terms of the will a preference will be given a medical student. Harriet was the widow of old Lewis Hayden, who before the war was a slave and escaped with his wife and baby to Canada, and who, after the emancipation proclamation by Lincoln and during the stirring scenes of the war, was well known as a confidential adviser of Governor Andrew, of Massachusetts, in the movement which lead to the formation of colored regiments.

One of the stock arguments of the small minority of so-called Liberals who oppose political equality for women is that women mainly support the churches and use this influence against freedom in religious matters. As one of the straws pointing to the possibility of a different result, we call attention to the fact that at a recent meeting of a woman's political class held in Springfield, Mass., the topic discussed was: "Resolved, that church property should be taxed." It took the form of a debate. Papers were read on both sides, and the question was then open for discussion. The judges gave the decision to the affirmative, on a rising vote on the merits of the question it was found that all were in favor of taxing church property.

A bill has recently passed the legislature of Iowa giving the women of that State municipal suffrage, that not only provides that women may vote for town and city officials, but that they may vote on questions of issuing bonds. The suffrage is on a property basis. Here is something, now, that begins to look like it. Why should not women, pray, vote on the issuance of town and city bonds as well as men, especially as they are owners of property, and therefore accounted quite as worthy of being taxed? A sense of equity is steadily coming into control of this question of legislation as well as of suffrage.—Banner of Light.

Chinamen, when they refer to their wives—which is as seldom as possible—speak of them as "my dull thorn," or "the thorn in my ribs," or "the mean one of the inner room." Children similarly are styled "insects" or "worms," much as we say "chicks" or "cubs."

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BOOK REVIEWS.

[All books noticed under this head are for sale at or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

The Natural History of the Christian Religion, Being a Study of the Doctrine of Jesus as Developed from Judaism and converted into Dogma, by William Mackintosh, M. A. D. D. New York: Macmillan & Co., 1894. Pp. 607. Price, $3.75.

Dr. Mackintosh recognizes Christianity as a great historical fact, in its origin the most epoch-making that the world has seen, and a fact therefore to be accounted for, but he endeavors to account for it not by the way of the supernatural, but on the contrary, by natural development. He traces its origin to the common religious instinct working under the influence of natural forces amid historical conditions. The author's method is critical and historical. The history which he accepts is such as will stand the ordeal of the most careful investigation. "How did the ideas of Jesus arise and evolve themselves in his mind?" "How did he advance beyond the wisdom of the ancients?" By supernatural illumination theologians generally have answered. Dr. Mackintosh thinks it was by reaction of the mind of Jesus upon the inherited and environing conditions, social and spiritual, peculiar to Judea in his time. He holds that Catholicism and Protestanism will cease more and more to foster a deeply religious sentiment in proportion as men are compelled by the advance of science and scientific criticism to abandon the naive or ancient theory of divine government: and he sees many ominous signs that this process is already far advanced. Periods of skepticism and unbelief in the past have, it is true, been succeeded by a perceptible return to orthodoxy, but this was owing to the fact that constancy of the natural order was not generally accepted. Skeptics and unbelievers were in a very small minority and were unable to maintain their ground against the overwhelming mass and power of vulgar pathos and prejudice in favor of orthodox opinion; whereas now, for the first time in these eighteen hundred years, all is changed—the scientific idea has permeated popular literature and both together are at work in almost every household, spreading doubt on every side. The cause of orthodoxy must soon cease to have the power of numbers on its side "and be deprived of the support to the imagination which an age of faith afforded." The work is scholarly, radical in its treatment of the subject but moderate in tone and candid in spirit, and it is a valuable contribution to the critical discussion of the origin of Christianity.

MAGAZINES.

The Popular Science Monthly furnishes both light and substantial fare in its number for June. The opening article by Dr. Andrew D. White, on "The Final Effort of Theology," describes the hostile reception which theologians gave to Darwin's epoch-making book. The Mosquito country, which has been attracting a great deal of attention lately, is described in a fully illustrated article, by Dr. Robert N. Keely, Jr., under the title "Nicaragua and the Mosquito Coast." Mr. Lester F. Ward treats of "Weismann's Concession," endeavoring to show that Weismann has conceded all the important points involved in his controversy with Spencer. There is another installment of A. R. Wallace's paper on "The Ice Age and Its Work," and a biographical sketch, with portrait, of Gerard Troost, for many years State geologist of Tennessee.—Whoever is curious to know why it is that few or no old men are found in the great Carnegie steel-mills at Homestead, will get his curiosity satisfied by reading a remarkably vivid and exact description of the strenuous life and work there which Mr. Hamlin Garland publishes in the June number of McClure's Magazine. Some no less vivid and telling illustrations accompany the article. In this number of McClure's appears also, with illustrations that do it full justice, a wonderful short story by Kipling. The physical obstacles that stand in the way of the discovery of the North Pole, and the chances of several important expeditions now in progress for overcoming them, are suggestively discussed by General A. W. Greely, one of the highest authorities on the subject.—St. Nicholas for June is full of summer suggestions and fulfillments. Poems, pictures, stories and practical amusement fill the pages of fascination, and to select is really invidious. Every young person will want to read everything.—The Season for June just received, and with the month of roses comes the pretty designs suitable to wear for every occasion—carriage robes, evening, home, morning and promenade costumes. It also contains a great variety of pretty dresses for children. There is an unusually choice selection of illustrations all through the pages of the June Season. The art work is of the best known varieties, and new in style, with very plain description of making it. The International News Company, 83-85 Duane street, New York, N. Y.—The North American Review for June contains three important articles on the "industrial army" movement which are bracketed together under the general title of "The Menace of 'Coxeyism.'" They are written respectively by Major General O. O. Howard, who discusses "The Significance and Aims of the Movement;" by Superintendent Byrnes of the New York Police Department, who deals with the "Character and Methods of the Men;" and by Alvah H. Doty, Chief of the Bureau of Contagious Diseases, who deals with "The Danger to the Public Health."

John Burroughs, in a chapter of "Field Notes" in The Century for June, says that the eye always sees what it wants to see, and the ear hears what it wants to hear. Some people see four-leafed clovers wherever they look into the grass, and he tells of a friend of his who picks up Indian relics all about the fields; he has Indian relics in his eye. "I have seen him turn out of the path at right angles, as a dog will when he scents something, and walk straight away several rods, and pick up an Indian pounding stone. He saw it out of the corner of his eye." This intimate acquaintance with the every-day side of animate nature is vouchsafed to few, and Richard Jeffries in England, and Dr. Charles Abbott and John Burroughs in America, have been almost the only successors of Gilbert White of Selborne in the hundred years that have passed since his death.

Those who read Professor Dolbear's "Matter, Ether and Motion," when issued a year or so ago, will be interested to know that a new edition with much additional matter is nearly ready, to be issued shortly by Lee & Shepard.

The Century for June has published an article on the gods of India, which was accepted a dozen years ago. Never despair, unless your manuscript is returned.

Houghton, Mifflin & Co., of Boston, New York and Chicago, have just issued a very interesting pamphlet of thirty-two pages, entitled "Good Literature."

PSYCHIC PHOTOGRAPHY.

We recently quoted a statement made by "Hebe" in the "Gentlewoman," to the effect that, on taking the photograph of a lady friend seated on a bench in the country, the development brought into view the picture of another lady seated on the same bench by her friend's side. "Hebe" has since contributed to the same journal the following story, sent to her by a correspondent:

"Some friends of my father's took a house at Torquay for the benefit of a favorite daughter, dying of consumption. After her death the family sent for their photographer from town to 'take' the house and garden, with themselves in the foreground. During the operation the house was quite empty, and the blinds were drawn down. The photographer returned to town, but as after repeated applications no proofs arrived, one of the sons called to inquire the reason of the strange delay. The man handed him a copy, and in the picture (which showed the window of the dead girl's room) the gentleman saw his sister holding back the blind with one hand, and looking out on the group beneath. Those about me can vouch for the authenticity of this story."—Light.

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THE OPPONENTS OF THE THEOSOPHICAL MOVEMENT.

By Ludwig Deinhard.

(Translated from the "Sphinx" of March, 1894.)

Mr. Deinhard opens this article by criticising the lack of discussion in the Psychical and Theosophical Congresses as a "sin of omission." He says: "In the development of the psychology of the occult or of transcendental psychology, it was much to be regretted that the separate themes were not thoroughly worked over and illuminated on both sides in accordance with a carefully prepared programme, as the European and especially the German requires this of such a Congress as a conditio sine qua non." Continuing, he severely criticises the President of the Psychical Congress for permitting the sharpest attacks upon Theosophy, the lowest suspicions against its deceased founder and against its main supporters and representatives without instituting a discussion relative to these attacks. He suggests that Wm. Emmette Coleman's discourse appearing in The Journal, in Neue Spiritualistische Blaetter and portions of it in London Light, may cause many spiritists to wonder how there still can be a person upon this earth who does not after this disclosure draw a black mark through his whole theosophic past, if he has had such. The meaning of this discourse in a nutshell is, he claims, that the whole theosophical movement is built upon mere lying and deceit, founded and carried on by an endless nest of long-headed deceivers. Coleman, he continues, would have people believe that Madame Blavatsky had copied her works and, in order to deceive those about her, had her whole life long sent self-written "mahatma" letters—a noble business, which is being carried on by Wm. Q. Judge (the present Vice-president of the Theosophical Society) since her death and through which the innocent Annie Besant has been greatly fooled.

In answer to doubts arising in the reader's mind from the perusal of Mr. Coleman's and similar articles, Mr. Deinhard invites the reader's attention to a book entitled "Recollections of H. P. Blavatsky and the Secret Doctrine," by Countess Constance Wachtmeister, widow of the former Swedish embassador at Paris and London; a woman who for years enjoyed an intimate personal association with Madame Blavatsky until her death and is highly gifted, being engaged at present in publishing "Theosophical Siftings," and so is well suited to lift the veil of secrecy and mystery from this remarkable woman.

In this book Madame Blavatsky appears as heroine and martyr of a great movement, to give the first impulse to which she was appointed—how, we shall see—endowed with a wholly incomparable endurance and energy of will, in possession of the most unusual psychic faculties and fully conscious herself what an almost superhumanly difficult task she had undertaken. Before she entered into this work she was informed that all the hindrances, battles, hatreds and hostilities would come, under the burden of which she in her last years of great bodily suffering often threatened to succumb. The countess tells us that often in her childhood H. P. B—— had seen near her an astral form, which had always again appeared at critical moments of her life, and that she had perceived in this astral form her guardian angel to whose care and direction she felt herself obliged to surrender. When she was in London in 1851, she saw to her astonishment a tall Hindu in company with several Indian princes, and recognized in him the astral form which she had so often seen. While she was wandering about in Hyde Park on the following day and pondering over her extraordinary adventure, the same form suddenly approached her and informed her that he had come with the Indian princes to London on an important mission and had sought this personal meeting with her as he wished her assistance in this matter. He then told her in what manner the Theosophical Society could be established and expressed the wish that she might be its founder. After he had briefly described to her all the hardships which she would be obliged to endure he added that she must pass the next three years in Thibet in order to prepare herself for her difficult task. After three days serious consideration and consultation with her father, she resolved to accept the offer and soon afterwards went to India.

The Countess Wachtmeister made the acquaintance of H. P. B—— in 1884 at the home of Mr. Sinnett, after the countess had investigated the phenomena of Spiritualism (1879–1881), had found their usual explanation unsatisfactory and had become a member of the Theosophical Society. Later these two women lived together in the closest daily intercourse during the time of Mr. Hodgson's exposures of his discoveries in India, and while H. C. B—— was preparing the "Secret Doctrine." As evidence of H. P. B——'s genuineness, Mr. Deinhard quotes the following letter of the countess to Mr. Sinnett: "I have now spent some months with Madame Blavatsky. I have shared her room with her and have been with her from morning to night. I had access to all her chests and cupboards, have read the letters which she received as well as those which she wrote and am ashamed of myself that I ever suspected her; for I must consider her an honorable and truth-loving woman, devoted to her masters and to the cause for which she has sacrificed position, means and health."

The countess mentions the papers found in the morning, written in the red ink of the adepts, the regular raps which she heard every night on the table near Madame Blavatsky's bed, which the latter explained as being a sort of psychic telegraphy that put her in communication with her teachers, who guarded her body as long as she was in the astral form. Mr. Deinhard also quotes at length an account of the remarkable appearance and disappearance of letters before the countess's eyes—even when she was in the room alone.

Mr. Deinhard's article is, in fine, an abstract of some of the testimony as to the genuineness of Madame Blavatsky's claims from a woman of ability whom he considers a competent eye witness.

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"If Christ Came to Chicago," by W. T. Stead, is for sale at the office of THE JOURNAL. Sent, postpaid, for 58 cents.

The Third Annual Camp-Meeting of the Summerland Spiritualists' Association will commence on Sunday, Augest 26, 1894, and closes September 18th. For information in regard to tents, lodgings or other particulars, address Wm. P. Allen, Secretary S. S. A., Summerland, California.

Send your orders for Report of the Congress of Liberal Religious Societies. 25 cents yer copy. Of this Congress Dr. H. W. Thomas says: "All in all the American Congress of Liberal Religious Societies was the most remarkable meeting I ever attended. In numbers, intelligence, high moral purpose, unity of spirit, the enthusiasm of love and life, it seemed like a return of the greatest days of the World's Parliament of Religions."

It was our intention to give in THE JOURNAL the substance of the leading addresses delivered before the Congress of Liberal Religious Societies held in Chicago May 22-25, but have decided not to do so since a verbatim report of the entire proceedings of the Congress is to be issued next week and will be for sale at 25 cents a copy. The addresses of Dr. Thomas, Rabbi Hirsch, M. J. Savage, W. M. Salter—in fact all the addresses given on that memorable occasion are worth preserving. We shall be glad to receive orders for the work, which will be filled promptly.

W. S. Decker, Muskegon, Mich., informs us that an Inter-State Spiritual Camp will be held at Lake Harbor, Mich., on the shore of Lake Michigan, four miles from Muskegon. The camp will be open from the 6th to the 15th of July, inclusive. There will be three daily sessions in the auditorium and season tickets admitting to all the meetings will be sold at $1.00. Single admission, 10 cents. The best speakers will be secured. The Lake Harbor Improvement Company have excellent hotel accommodations, at which reasonable rates will be given to attendants at this camp. Tents will be provided for those who wish, and other ample accommodations of a superior order will be provided for all who come. Speakers and mediums who attend whether specially engaged or not, will receive every possible courtesy and opportunity to contribute to the interest of the occasion. As this is the first attempt at a camp at Lake Harbor, its location is so superior to most sites for such purposes, and it is so accessible by rail and water from all directions, that its temporary managers feel that it is certain to become, if properly organized, an annual gathering of national magnitnde. For further information address W. S. Decker, Secretary, 185 W. Western Ave., Muskegon, Michigan.

Herman Wettstein writes: If the reader of "How It Is Done" in your issue of May 26th will insert the word "perceives" between "mechanics" and "through" in the last sentence of the quoted extract, (seventh line from end,) which omitted word was one of the most essential in the entire paragraph, but inadvertantly left out in the Ironclad Age, he will fully comprehend the idea I sought to convey, otherwise he will find it very "bewildering" as you aptly express it. The omission was acknowledged in the subsequent number of the Ironclad Age.

La Revue Spirite gives in the May number a sketch of Samuel Bourkser, who used to live at Odessa, Russia, and was a remarkable medium who carried on in his home, investigations in psychic matters which were attended by professors, men of letters and the nobility in Russia. He obtained raps, written communications, designs, materializations, movements of objects without contact, direct writings and portraits of those who were present and of spirits who were communicating. La Revue Spirite declares him to be a man of worth in the highest acceptation of the term. He was moreover a remarkable healer. He was used to contribute accounts to this journal of his séances which were almost beyond belief.

In the death of George J. Romanes, science has lost one of its ablest representatives. He was only 46 years old. A Canadian by birth, he was educated in Europe and spent most of his time in England. He became a lecturer to the Royal Society in 1875, and at the time of his death was Professor of Physiology in the Royal Institution of London and Rosebery lecturer on natural history in the University of Edinburg. He was a psychologist as well as a naturalist, and he left several works in exposition of mental as well as structural evolution which will be an enduring monument to his memory. His criticisms of Weisman's theory are among the best that have appeared.

A writer referring to the commercial distress which began in 1893, says: The country has passed through a decade of heavy speculation. The reckless extension of western railroads—undertaken for the profit of directors interested in construction companies—created fictitious values in the west and fostered "booms." People bought land on credit and have the land and the debt now on their hands. Commercial enterprises were started in the boom towns, also on credit. With the enormous expansion of credit came the virtual demonetization of silver, and the debtors soon found themselves compelled to pay their debts in a medium of gradually increasing cost to them. The dollar which they borrowed procured them a certain quantity of commodities, and to get a dollar to pay back they have to produce nearly double that quantity of merchantable goods. Many failed and some money-lending people of the east suddenly found themselves bereft of their income. Others struggled manfully along with their load of debt, but to keep their heads above water were forced to cut off all expenditures not absolutely necessary to the support of life. Thus east and west began that stagnation of trade which widespread penury entails. When to this great primal cause are added the uncertainty which a dilatory treatment of tariff changes creates and the throttling of new enterprises due to the bank panic, artfully instigated by New York bankers, the causes for the prolonged commercial depression from which the country is but slowly and painfully emerging seem sufficiently described

Justus Chapman, Keno, Mich., writes: In THE RELIGIO-PHILOSOHHICAL JOURNAL of April 28th, p. 774, is a communication from the gifted writer "S. A. U." and in quoting from a gifted writer in the Popular Science Monthly, the following statement is made: "The Mayflower has been a favorite of the writer since she first plucked it in her childhome home in Massachusetts, which she had imagined its chief locality of growth—but a lovely lot of blossoms, even so early in the season, came to her from Tomah, Wisconsin, showing that it is indigenous there." In Michigan, which joins the state of Wisconsin, on festival occasions the churches are embellished with the flowers of the Bearberry, (Arctostophylos Uva-Ursi, wrongly naming it Trailing Arbutus). Is it not possible that under a mistaken identity, the flowers spoken of in the above quotation were deemed to be from a plant of the Mayflower, (Epigaea repens) in place of the Bearberry. The flowers of either plant can hardly be distinguished one from the other. The Mayflower has been considered indigenous to the New England States only; and a new precedent should not be established upon error, if such it should prove to be. It is to be hoped that some enterprising botanist will elicit the facts; and make them public for the benefit of those interested in botanical science.

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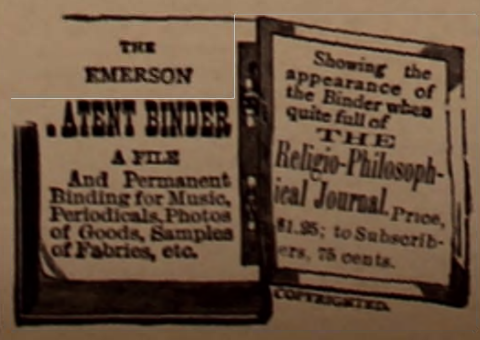
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Evolution and Its Relation to Evangelical Religion.

Addresses of B. F. Underwood, Prof. P. A. Chadbourne and Prof. Asa Gray at a meeting of the Evangelical Alliance held in Boston, Sept. 10, 1880. These addresses, which were given before the clergymen, were a subject of general comment in the religious and secular press throughout the country. Price, 5 cents.

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THE RELIGIO-PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE; SHE ONLY ASKS A HEARING.

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THE OPEN COURT.

THE PSYCHICAL SCIENCE CONGRESS

TABLE-TILTING AND TELEKINETIC PHENOMENA

By Professor Alexander, of Brazil.

[Accepted by the Psychical Science Congress Committee and read in part before the Congress held in Chicago, August, 1893.]

Whenever a wave of interest in things psychical passes over a community, it sets a large number of individuals to magnetizing tables. A few are earnest in their investigations and continue; but the great majority are only seekers after novelty, and will fly to some other amusement as soon as they are tired of talking twaddle with the "spirits." Sometimes a sudden fright will lead to a relegation of the tripod to its old corner in the drawing-room. Thus, in one case the experiments were abruptly broken off because the table gave information—unknown to the sitters—which was afterwards discovered to be correct. It seems that in Catholic families the confessors have much to do with stopping such illicit intercourse with the "powers of evil."

As a means of sounding subliminal depths the table may be just as useful as the pencil or planchette; but the frivolity and absurdities of crude experimenters have brought it into some disrepute. Yet a clear-headed man, by a careful study of this or any other form of motor automatism, will finally get more insight into teleological problems than he could from that which most commands the reverence and assent of the crowd—the imposed traditions and pompous ritual of the churches. Humble as it is, I think table-tilting possesses certain advantages of its own. It may be tried when automatic writers and trance speakers are not to be had; and, given the patience necessary to support the tedious spelling of words through a regular series of sittings, it is almost certain that some results will reward the experimenter. In the alternate contraction and relaxation of the muscles of the arm less coördinating effort is required from the brain of the tilter than from that of the medium who writes with the pencil or uses his vocal organs; and it, therefore, admits of a state which in most persons is more passive than that assumed in other forms of automatism.

In the quiet of a home circle, and under the guidance of a person who does not begin with the supposition that he is going to hold immediate converse with dead relatives and friends, there is no reason why the old-fashioned tripod should not be as proficuous in proofs of subliminal faculty as, for example, crystal-gazing. I can personally testify that at such experiments thought-transference is not infrequent; allusions are made to incidents that have occurred to persons not at the table; or intelligence is given of conversations going on in other rooms. All this is more or less spontaneous, for any attempt to elicit information by means of direct questioning is generally met with evasion or falsity.

A remarkable, and I think, well proved, instance of thought-transference at a distance—manifested through a tilting table—was witnessed by me at the house of a friend in Rio de Janeiro. The evidence for this occurrence is now in the hands of the Society for Psychical Research, but I have the original notes still by me.

In 1891 some sittings were held at the residence of Dr. Alfredo Barcellos in Botafogo, Rio de Janeiro, the automatist being a relative of his, Donna Maria de Villas Boas Barcellos. This lady, who has long been in the habit of consulting the tripod, was soon found to be the only one who moved it; and, as my presence in the circle was indifferent, I generally sat apart taking notes.

On the evening of the 21st of September of that year, about 8 o'clock, the following message was spelt out quite unexpectedly: "The vase is broken." "What vase?" I asked. "At your house—of phenic acid," replied the table, not, however, speaking to me, but, according to its usual custom, addressing the medium. In answer to another question the intelligence informed us that the breakage had occurred at 8 o'clock.

Now, Donna Maria Barcellos was living at the time at No. 1, Rua de Donna Marianna, the distance between the two houses being rather more than half a mile. She had left her daughters at home in charge of a child then recovering from small-pox; and in the sick room there stood a vase of carbolic acid which was used as a disinfectant.

It was afterwards verified that at the time of the message a thirsty dog, in attempting to drink water in the child's room, had upset a jug, causing it in its fall to strike against the vase. On hearing the noise and the cry of the frightened child, the girls ran towards the spot exclaiming that the vase of phenic acid was broken.

This, however, was not the case; and, therefore, in its relation to the real occurrence the message was false; but it corresponded exactly with the first emotional impression of Donna Maria's daughters, and it was, doubtless, from one or more of their minds that the information proceeded.

The mistake of the girls as to the breakage of the vase could have lasted only a few seconds while the reception of the message might have occupied as many minutes. For this reason a continuous contact between the minds at Rua de Donna Marianna and the mind of Donna Maria cannot be supposed. The information seems to have been flashed across the intervening space as one homogeneous whole, which was forthwith analyzed automatically by the medium. There are many little facts to show that the ordinary way of receiving knowledge is inverted in the case of telepathic impacts. According to Professor James, the stimuli from the outer world run together in their passage through the lower brain centres to the cortex, and reach their highest integration when they appeal to the consciousness. So far mere sense impressions; but they may furnish an imperfect analogy for the process that takes place between the mental and spiritual part of our being. It is possible that the transference of perceptions and thoughts to the subliminal consciousness may be characterized by a still higher synthesis, and thus, for instance, we should get such glimpses of a whole lifetime as occur to the drowning man, or the crowding of incidents into a vision which only occupies a few moments of time. The messages which, on the contrary, come from the inner-self outward, whether spontaneously, or as the result of impacts from a subjective world, must, it seems, be resolved into parts by the various automatisms through which they find expression, just as a single pencil of light is refracted into its component colors by the prism through which it passes.

In hanging this pet theory of mine on a rather small peg, I must explain that I suspect the higher subliminal synthesis to be—not the effects of a fusion in which particulars are lost—but the results of a coördination in which unity is reached through harmony. Those who are familiar with psychical experiences will, doubtless, recollect much that corroborates this view, and will find analogies for it in language and art.

The annals of English and North American spiritism show that the table has nearly always been used for the development of the so-called physical phenomena; and it is to be remarked that the disciples of Kardec in Brazil, who hardly ever obtain such phenomena experimentally, generally sit away from it, the only exceptions being the president, the secretary, and those mediums who are going to receive communications. It was after the orthodox English fashion, i. e., sitting round a table, that we elicited the remarkable manifestations of the Davis circle, the account of which was published in the Proceedings of the Society for Psychical Research." (Part XIX. p. 173.) But these took place in a thoroughly English family living in a retired spot away from Brazilian influences; and I do not, therefore, consider them to belong to the country in which they occurred. Yet in Brazil no other noteworthy case of successful experiment in this direction has ever fallen under my notice. This does not mean that telekinetic phenomena are rare among us; but they are always considered unwelcome visitors, and the Spiritists, instead of studying them, only think of praying for the causer of the disturbances and getting him to retire as soon as possible. Owing to their premature efforts as I am superstitious enough to believe—I have failed more than once to become eye-witness to very curious occurences, for which I have now only the allegations of others.

In examing the evidence for these, the investigator has to bear in mind the natural causes which may give rise to illusions in the popular mind. In a tropical country nocturnal noises are common; insects imitate the spirit rap; rats swarm in the houses, and opossums run about the cocklofts. The latter animals produce at times such loud, uncanny noises that I do not doubt that they have often gained the prayers of the pious but mistaken spiritist. On the other hand, it may occasionally be suspected that —for reasons best known to themselves—designing or hysterical individuals have been playing the ghost and mystifying a whole household. Of this Sr. Nascimento has given me an example.

He once met with some brother spiritist to a house where Polter-Geist phenomena were said to occur. Suspecting there was something wrong, he left his companion gravely seated at a table, and stole unperceived into an adjoining room. There, standing on a chair in the act of throwing a bunch of keys over the door amongst the spiritists, was one of the daughters of the family. Caught flagrante delictu she confessed that she and her sisters had been in the habit of amusing themselves by throwing firewood along the passage and otherwise alarming the people of the house.

But there are many cases in which the occurrences are not so easy to explain, and to refer them all airily to ths illusions of the nervous or the arts of the hysterical is simply not scientific. Independent of my personal experiences, which are to me convincing, I have a mass of testimony from Brazilians to which their evident bona fides gives weight, but which their carelessness and procrastination will not allow me to bring home in its entirety to others.

Even when the supposed medium is recognizedly in a morbid state, some, if not all, of the phenomena may be genuine, though of course, in this case more than ordinary vigilance is required on the part of the observer. I have a story from Advocate Bittencourt Sampaio, who in his turn received the particulars from his father. Although a second-hand case, it is here referred to because in its main feature—the binding of an epileptic medium while physical phenomena were occurring—it casts a useful light on a perplexed subject.

(8.) Advocate Bittencourt, Sampaio's father, lived many years ago at Aracaju, now the capital of the State of Sergipe, but then a mere seaside hamlet frequented by bathers. Weird occurrences such as the fall of sand and stones began at his house; and suspicion fell on an epiliptic employed in a pottery close by. Among primitive people justice is wont to be summary. Some boatmen were called together on one of these occasions, and, although the man was in a fit, he was seized, overpowered by numbers and bound to an oar. He remained in this position for about half an hour. It was then observed that while the fit lasted stones continued to fall, and doors were slammed about the house; but as soon as the man returned to his normal state, all the phenomena ceased.

In the case of hysterical persons it would seem that the contrary sometimes occurs. The physical phenomena cease when the attack comes on. This once happened with the supposed medium for extraordinary phenomena alleged to have occurred at the house of a tailor in Rio de Janeiro. I inquired into it, but the evidence obtained was not sufficient in quantity or quality to allow me to give it now as an illustration.

Two things may be noted in all forms of telekinesis, their spontaneity of occurrence and the essentially human activity which they display. With regard to the first, the experienced know that even well observed telekinetic phenomena are no more than a series of surprises in which we are aware of what has happened but can never bring our full attention to bear on what is happening. These occurrences seem perversely to take advantage of our moments of relaxation. The scientist, therefore, trained to unremitting watchfulness, will naturally be less successful in his investigations than the ordinary observer unless he learns that spiritistic, like mental, facts are best studied in retrospection. I do not mean to say that this rule has no exceptions. There may have been a few favored individuals here and there who have been enabled to witness phenomena while exercising the fullest attention; but, even if this be the case, my remark holds good of the great majority of witnesses.

The sweeping assertion may be made that among Brazilians all the telekinetic manifestations of any worth are absolutely spontaneous. The power that people may have over them is just such power as they might exercise over the minds and actions of others—only not so great. The Brazilian spiritists recognize this; and, if a soi-disant medium proposed to gain his living amongst them by selling marvels at any hour of the day, he would at once incur their vehement suspicion, and he would be left—not, perhaps, to starve, for they are too charitable—but certainly to find out some more creditable means of earning his daily bread. In this our spiritists are wiser than some of their Anglo-Saxon brethren.

(To be Continued.)

THE BASIS OF THE SPIRITUAL PHILOSOPHY.

By Abby A. Judson.

Mr. Balfour has recently said that he has more interest in the subject of the continued life of his soul, than in the political affairs which occupy so much of his time. His feeling is shared by nearly every person one meets. In the youth of the writer, thinking young people were sure to drift in confidential talk onto the subject of religion; while now-a-days, all thinking men and women think and talk much on the claims of Spiritualism. Almost every one has had some odd little experience, in his own life, or that of some relative or friend; and the strongest theories are propounded to account for facts that can no longer be gainsaid. As occult subjects are in vogue, many are in danger of making them purely matters of discussion, of theory, of bright talk, rather than the plain warp and woof of our daily life.

In the old days, one avowed his belief in eternal punishment, or in universal salvation; in vicarious atonement, or in legal morality, simply by way of taking sides in the discussion that might be going on. They were matters of theory, of talk; not of actuality. In the same spirit, now-a-days, one declares himself a reincarnationist; another boasts triumphantly that she has a little image of Gautama in her bed-room, and says her prayers to it; while a third advocates the theory of a late brilliant book, that his soul is a separate being who always accompanies him, and who will reveal himself as a separate and higher entity, when he has developed to the requisite condition. But, the old question of the puzzled Pilate, "What is truth?" is the real one to be answered. No theory, however brilliant, no sham, however decked with embroidery, will answer. If we are merely to think, and suppose, and believe, we may as well return to the old ways, and each adhere to his special religious denomination.

In a previous article, we spoke of the terrestial sphere with its more or less dense strata, to some portion of which all the denizens of earth belong. This is no theory. Our friends there have been in different portions of it. or have talked with those who have been to still other portions; just as some of our friends here have been to Greece, or to Japan, and have told us about those portions of the planet.

But as it is only a half century that the disembodied have been able to communicate definitely with mortals, this fact of the vast terrestrial sphere and of the so-called dead being still inhabitants of it, is unknown to many; and will be accepted, like other truths newly known, only in process of time.

But when we come to the real basis of the spiritual philosophy, we are treating of something not newly known; for it was plainly stated by that famous Jew, Saul of Tarsus, better known by his Roman cognomen, Paul. This Paul was a poor theologian; for he made the great mistake of trying to combine the Judaic notion of a personal deity to be propitiated by sacrifices of blood, with the broad, humane, spiritual statements of another man who was a Jew only by birth, and who had the highest form of mediumship, in that he "lived with angels, received their impressions, and was assisted by their counsels," long before the tortures of Calvary tore his spirit out of his physical body. Well, this Paul, whose ingenious brain formulated that strange hybrid known as the Pauline theology, was, however, an excellent psychologist; and he hit the nail straight on the head when he spoke of "our whole body, soul, and spirit," and when he instructed the little Spiritualist Society at Corinth regarding their physical body and their spiritual body. When Paul reasoned from false Hebrew premises, he was illogical and unsound; when he trusted his intuitions and his own direct impressions from the Spirit-world, he gave natural tr
founded on the real nature of man, and everlastin
true, so far as this planet is concerned.

The real basis of what may be called the spiri
philosophy lies in the trinal nature of man; w
while still dwelling on the physical planet, cons
of physical ("natural") body, spiritual body, a
soul. These three elements of his present consti
tion are not related to each other like the concentr
layers of an onion, nor like the husk, shell, and k
nel of a walnut. The soul, the really immortal pa
because it is an individualized fraction of univer
(God), permeates the spiritual and the physi
bodies, and expresses itself through them; and t
spiritual body permeates the physical body. The su
tle million chains that bind the spiritual to t
physical body are dissolved at death—most apt
called dissolution. When this occurs, the soul is
no means a naked little thing, as pictured by t
Emperor Hadrian by his "pallidula, nudula" (a
he ought to have known better, for Paul lived in
Empire, and not long before his time;) but it st
has its more intimate covering, as well as means
expression—the spiritual body.

In all branches of thought, the philosophy giv
the principles with which the facts accord, t
threads on which the different beads are strung t
combine to form the necklace. This theory, sta
as a natural fact by Paul, is correct, because wit
all the psychic facts discovered in the last half-c
tury perfectly accord. Scientific theories are
cepted as truth, when they are found to accord w
all the facts; and all the psychic phenomena, cl
voyance, clairaudience, independent slate-writi
materialization or any or all parts of the hum
body—from the hand that wrote on Belshazz
wall to the full-form that convinced the skepti
Thomas—spirit-control in automatic writing
trance, and all the other modes of communicati
whether existent, or yet to come, harmonize with
natural fact that man is a soul, and has a spiri
body and a physical body while on the earth-pl
and that our "disembodied friends" are not dis
bodied at all, but continue to have their spirit bo
though deprived of their physical one. We th
fore call them "spirits," just as we call souls on
physical plane "men and women."

The basic fact has been stated above; but, a
clear comprehension of the spirit body is necess
in order to show that its existence is in harm
with the indisputable facts noted by men of this
eration, we will elucidate that branch of the sub
in a subsequent article.

EVOLUTION IN ART.

By Miriam Wheeler.

On the vague twilight border of a midnight
we find the ancient time-mouldered records o
early divergence of human energy into narro
tempts at creative expression. Probably in th
penetrable darkness beyond, mingled with the
of duskier and more virile races, lie remoter e
still than these which hypnotize the beholder
strains his mind to traverse the ages which
passed since they were fashioned. Rude scratc
of the cave dwellers of the paleolithic period,
their spear-heads, knife-heads and arrow-hea
the outlines of the animals they saw, the mam
rhinoceros and reindeer were no doubt insepa
connected with the pleasure of skill, but the c
and evolutionist may find the cause of these
portrayals in terms of force and superior energ
see that the changes in the cell and the protop
movements had also something to do in the
tion of art. In the struggle for existence th
æsthetic quality of a spear-head would be of n
It would not serve to awaken fear in the m
animals or of the foes of the savage who wiel
embellished weapon. But the man of artistic
tion would probably fashion his implements
and thus be most likely to survive. Again
matings he would attract to him the most
loving women and have a larger selection t
from. Later, men learned perhaps through a

that they could intimidate an enemy, and diffuse the concentration of his hate, by elaborating hideous shapes of horror upon their canoes and war clubs. These of course played no small part in the struggle for existence between tribes. Imagination and craft may have outdone mere brute force.

From the character of the earliest scratchings it is easy to perceive that they were the results of leisure and of an appreciation of environment. The gap between these simple, stiff outlines and the present day complex flowing art is a wide one, but it is evident that they were the nucleus of the mature decorative art of to-day, although at first glance it is not easy to connect the waves of Walter Crane's, Leighton's and Morris's work with the crude lines of primitive decorators. Always before the pioneers of art amidst all their uncouthness and grotesqueness loomed some shadowy and elusive ideal. Their humiliating failures were their highest achievements and were the excavations for the structure of religious, idealistic art of later centuries, the soul's yearning efforts at expression of adoration. Art may be said to have been crystalized illusion; imagination becoming concrete, thought taking body. Idols were the epitome of the folly of man seeking God and joy externally. On the portal of their present, now our past, men beat the human vibrations which the padded ages have not wholly stilled though the hands that worked, the hearts that loved, the brains that strove to enlarge the imprisoning skulls are resolved into the elemental forces. Civilization ran round three great river basins long ago. Of Chinese art and of Chaldean art little is known. The Chaldeans had poor material in clay. They built with sun-dried bricks, they had potter's wheels and knew how to enamel. Perhaps this poverty of earth spiritualized their desire and fancy and drove them to study the stars from their brick towers. Whether this is so or not it is certain that the records of Chaldean art are poorer than one would expect from that strange people. After the adornment of utensils in caves and excavations came the germ of architecture in the agricultural tribes, who built at first with bamboo and then with stone wrought to imitate the springing lines of the reed and lotus flower, forms which are still copied by every designer and are of much beauty. The reed bore no small part in the evolution of another art than architecture, that of music. Sitting by some river bed, the hairy, sinewy Pans made barbaric flutings the hollows of shapen rushes, and first attuned their ears to what the Germans ably call "clang color." Out to the silence that girt him man's blown breath gave new voices and a language which issued from and recoiled upon him surprisingly. Melodies were floating in the mysterious ether. Music was born and the forests rejoiced; thus the nebulæ forming the motive for the passion of Beethoven and Wagner's emotional utterances floated into intangible being. Ideals were to become visible. They were remote, clear, calm, cold, unapproachable as the stars. While the wind below moaned restlessly, sound was sought in broken notes not caught and petrified. The breath that blew these pioneering strains has expired, but we who harken to Albani's soaring soprano, who recall Trebelli Bettini's liquid contralto, and who follow Listz's involved harmonies, gratefully pay tribute to the men who evoked music out of their own souls and the materials about them. We kiss the lips that framed the first sweet wandering songs. Material modified every national art. The vast plains of Egypt and the great granite moulded majestic conceptions to enormous conclusions, besides influencing potently the schemes of color, just as the plastic and pure marble of Greece suggested a finer era, a subtler and less apparent art permitting an unsurpassed detail and finish. But between the cell cause and the environmental modification, we must never omit to place the proximate love cause in artistic development, the strong creative instincts impelling men irresistibly no man knew wherefor, crushing the love of comfort and the pleasure of raw sensation.

Dread of death, heart hunger, longings after immortality prompted in kings, the only free egoists of that time, a tomb building solution of the problems. Egypt is a place of the graves of Pharoahs and the level sands drift in golden streams over other rich undiscovered halls of the dead. Palatial tombs perpetuated the embalmed monarchs, and Osiris and the gods were perhaps at times minor actors in the depicted triumphs of their existences and in the after life of their souls. The slave artist's life not unlikely hung upon the cord of his flattery, who then can blame him for strengthening its strands. After reaching a certain stage of development and producing the immense effects which arouse the admiration and wonder of to-day, Egyptian art became dead and stagnant apparently though it really held a vital seed for Assyria to free. How indeed could an art, the bond maid of an absolute authority preserved through hereditary slave artists be otherwise than sluggish. To deify an individual and that individual a king was the immediate purpose of Egyptian art as at present deciphered. In Assyria the ideal appears to have been to beautify the city rather than to exalt the monarch, and art became freer and richer as an expression of the broadened conception. Small groups may hunt social systems, but the mass of mankind moves slowly and exhaustively through large areas of cumulative experience. The propensity for self-seeking clogged the wheels of peoples as far as art is concerned, though even this statement must be indefinitely edged, since it must be added paradoxically that best art is necessarily tinged with the medium of the individual, and that the more differentiated from his fellows the artist was the greater chance there was, other conditions being equal, of an epoch in the progress of art. Somehow the conditions were too often not equal. Art was led in slavery and expressed the materialism of man. In much of early and savage art an undue prominence of detail marred the harmony and unity of the whole. The discords of human nature were to the front.

(To be Concluded next week.)

THE NEW ESTIMATE OF IMMORTALITY.

By W. A. Cram.

For many centuries the churches of christendom have claimed a divinely granted prerogative to estimate the realities, and value of life, death, and immortality; where any true vision or knowledge save in the church?

Unnumbered millions have blindly, and resignedly accepted this estimate of life from the standpoint of church theology and faith. During the last century, however, more particularly within the last fifty years a wonderful change has arisen in the ideas and faith of the people concerning life here, death and the after. The best everyday human hopes and strivings, the highest holiest loves and aspirations of home and work, of knowledge, of beauty and goodness, rebelled and cried, false and accursed be such conceptions of God and human life; educated common sense and reason dared to declare, that if the church God so creates, so wills the world and life, then is he stupid or miserably weak, we will have naught of him. Later, science brought her light and revelation whereby the church God, and estimate of life and death were discovered to be a kind of awed and terrified child's vision, and conception of a world and life of grandeur and beauty and eternal promise of good, seen dimly through ignorance and fear that distorted them into strange and ofttimes hideous shapes and actions.

Consider briefly here, for contrast with the new, the old church estimate of the life and death of man. Here are the millions of millions of human kind living a little while in this world, then dying out of it. What does it all mean for them? Whither, and to what are they tending? Of all this great multitude, the hopes, loves and strivings, the chief goods and joys of life, are in the hearts of the homes, in tilling the fields, planting the gardens, building and making beautiful dwellings, in seeing kind faces, and hearing loved voices, in watching the growing corn and waving grains, in listening to the bird songs, just these homely common sense, common-hearted cares and delights make up the most and best of life in this world to the great multitude.

Now these uncounted millions have anxiously questioned through the ages, "O church, what does living and this so soon dying out of living mean for us? If it all tends to something more beyond death, tell us what?" The church has answered, "All this world and life is carnal and perishable. It soon is cast as dust and mould in the grave and you shall know it no more forever." "But if death and the grave swallow all the best and most beautiful we have known here what then?" "Heaven if you secure salvation." "What is this heaven?" cry the millions. The church responds: "A great and splendid city and home of God, where the saints shall dwell." "What is life there?" eagerly asked the people. "An eternal Sabbath of prayer, of praise and worship, kneeling around God's throne. This for heaven's earnest and holy action, for delight and recreation, parading golden streets clad in robes of white, wearing golden crowns, and waving banners in thanksgiving." "Is there no pleasant work, no helpful deeds, nothing like cultivating gardens and fields; no building houses, no harvest fields, no songs of birds or waving woods, nothing like the sweetest and best of this world we have known?" "These are carnal and unsanctified, death and the grave destroy them." As for the church hell that gaped wide to devour the unsanctified we simply pass it by dead. Not the church hell, but the possibilities of its heaven are what most concern us in our lesson of contrast. We have tried to present them, as the people saw and accepted them from the pews and pulpit—not, maybe, as the poet and seer discerned them, and sought to reveal them through the apocalyptic vision,..... What kind of a heaven would such an after death be to the common multitude?

Just a cold, white, saintly ceremonious Sunday, generally burdensome and wearisome with priestly unctions, and pious manners. Who would not feel and see a more desirable heaven promised even in this old carnal unregenerate earth in the best of our loving and striving in this world, even in the plowing our fields, tending our gardens and kine, building houses and ships. Who would not rather watch the grass grow, the trees bloom and the changing cloud glories of the summer sky, than forever look upon most aweful jeweled thrones, golden streets and celestial parades of white robed angels, even with the church God very conspicuous and indulgent? If we could have for the choosing after death this world's loved voices, the songs of birds, the harmonies of woods, sea and air, or an eternity of thanksgiving of holy prayers and psalms among the ecclesiastical saints who would hesitate in choice?

Theastronomer, the geologist, the naturalist, or chemist just entering the wondrous field of art and knowledge, whose boundless domain seemed to widen and rise before him offering ever increasing and perfecting treasures of blessed life, what had death to offer such? They call to the church, "Tell us what beyond this death you claim all knowledge of? We have just discovered and learned the first child lessons of the divine meaning, the wealth and beauty, the soul prophecy of the stars, the mountains, the trees and flowers, and sky and all the varied creatures of the earth, must we die, forget and lose all this glorious world of matter, of sense and life, whose threshold we have hardly crossed?" The church responded, "O carnal seekers and lovers of the knowledge and treasures of this world, all such shall perish for you in the grave. The wisdom, the power and beauty of this world is but vanity and illusion—beyond death the saints rest and praise God world without end." What a poor wearisome outlook such a revelation presented to the strong, eager thinker and lover, the noble worker in the knowledge, beauty and use of this world, whose soul at death's portal had just awakened and arisen to foresee and aspire for the infinitely vaster and richer treasures of being spreading out before him?

Is it strange that such have cried out in bitterness or scorn in answer to the church,—"Weak God and poor heaven—let the saints nurse and fondle them."

"From the dead or dying" churches of the past, the great multitude of thinking men and women look up and question the highest, holiest loves and aspirations of our being; question the great and wonderful revelations of science and art; question the divinest prophets and seers of the ages. What is this life here? What beyond death? In clear prophetic voice one response comes from all. If we mistake not, this a real and blessed continuity of all the best of this world and life, through death risen and transformed in nature's way into the higher unseen? This world of sea and air, of mountains, trees and creatures, is only the grosser image, the changing, passing garments of the soul moving through life and death into the truer, more beautiful and good of the soul's eternal being. As the crystal form and life of earth is the grosser, cruder image and changing garment of the earth soul, reaching and climbing upward to form and life in trees and flowers, so the bodies and lives of trees, animals and men of this world, are to the unseen whither the earth soul, the souls of all creatures and things move. The new and higher science, the rising faith reveals and confirms more and more fully to the minds and hearts of the myriads dying from the homes, fields and gardens, the sweet voices of love, from bird songs and summer skies, from earnest work and kindly deeds as we know them here, not the church vision and estimate of immortality, but this old natural world and life risen and transformed, where this world's homes, fields, gardenry, singing birds and blossoming trees, this world's work and study and joy of love and beauty are onward grown in nature's great perfecting way. The astronomer, the geologist, naturalist, or artist need not fear then to lose the promise of knowledge, of beauty and art, he has only just entered upon here when death bids him hence. Death is only a transition from a lower degree or room in the universe to the next higher, where with more perfect senses and instruments, in clearer light he may study and use the stars, the mountains and clouds, plants and creatures, grow into the beauty and power of art in spiritual forms and ways, just as naturally as here only one degree further forward toward the eternally true and good.

What if we were limited by our senses and organs of life to the study and use of only the roots and life of plants underground, to study the heavens without telescope or spectroscope, what if the best of our literature were only rude pictures and coarse cuttings on bark or stone, our music no better than drums and whistles of savages, our homes such as that of thecave dweller; then by some natural metamorphosis of a night, or sleep, we were led forth and awakened to see and know and use the wonderful abundance and wealth of knowledge and art of our present world, our natural science, our music, painting and literature, all of the best of our homes today.

A marvelous and glorious awakening it would surely be into a state of wealth and power, of wisdom and delight such as we could hardly dream of, and yet it was all about and just over us, a very real and natural world of being all the while we in our lower condition foresaw and knew it not as our richer world and truer life to be. The new estimate of immortality reveals and announces to us more and more clearly that death is as such a night, a passing sleep and glorious awakening into the upper world and life that touches and rests about, unseen, our world of to-day that thither we surely tend.

In the light of this new estimate of life and immortality all things, all human hopes and strivings, all loves and aspirations for more and better, though often appearing so weak and imperfect, sometimes as if aborted and destroyed, yet are foreseen through and over all triumphant and rounding into divine completeness of immortal love and beauty and goodness.

In God's eternal ages of providence not one useless, not one thwarted or destroyed even in death. The feeblest throb of kindly love, the faintest aspiration for beauty and goodness, the most halting struggle for the right, the tenderest bud of hope for better things, are mightier than all the powers of seeming ill and destruction, for they rest in, and flow from the eternal reality of all being, the soul; they reach upward and holding immortality fast on the eternal, can know no defeat or death forever, unless the soul and God are defeated and die.

"AUTOMATIC" WRITING.

The intelligence which seems to be extraneous, which invariably claims to be a departed spirit, now one, now another, is sometimes inferior intellectually to the medium; at other times, in certain lines of thought, in the use of words, and in the statement of facts, the intelligence that directs the pen, evinces larger knowledge than Mrs. Underwood consciously possesses. The spelling is sometimes different from her own, and the style is often stilted, courtly, and even grandiose, while her style is simple and natural. In some cases the writing relates to what is entirely unknown to the writer—to her ordinary consciousness—though in some of these cases I can conceive it as possible, and deem it probable, that the writing relates to what has been noted or learned by the passive consciousness, and is evoked therefrom, even though there is no recognition of its having been included in the person's experience. But in other cases the writing has contained evidence of knowledge that Mrs. Underwood never could have obtained in any other way. She gave one or two instances in the August Arena. I will relate another of her experiences which, in my opinion, proves that there are supernormal methods of obtaining knowledge.

One morning, a message purporting to be from a young man recently deceased, was received. Neither Mrs. U—— nor I had ever seen his handwriting. We knew his name only as William S——. The message was signed "Z. W. S." At the time, I remarked that I did not believe there was any Z in his name, and in this opinion Mrs. U—— concurred. A few days afterwards we met the father and the mother of the young man, who were so impressed with the resemblance between the handwriting and that of their son that they wished to take the writing with them. There was a Z in the name, but it was the initial of his second name, and not of the first, as it was written. In the presence of the young man's mother, Mrs. U——'s hand was moved to write, and the lady asked if her father would give a test by writing his name. The first name, Solomon, was written slowly; and after a pause, the surname was written very quickly. Mrs. U—— did not know and never had known the name, which was written correctly; and Mr. S——, who is a lawyer and a man of critical and discriminating mind, and his wife, both declared that the signature closely resembled that of the old gentleman. Some days ago I wrote to Mr. S—— asking him whether, after further reflection, he could suggest a possible explanation of what Mrs. U—— wrote without recourse to any occult theory. He replied and referred to the message purporting to be from his son, thus: "I have compared it with signatures of our boy. As I told you in Chicago at the time, the writing bears a very strong resemblance to his writing. Mrs. U—— did not, in my opinion, either consciously or unconsciously, have any knowledge of Will's full name. The writing, while quite similar to Will's, is very different from Mrs. Underwood's." My wife's father's name had not been mentioned at all. Never had been in Mrs. U——'s presence. I don't think she had ever met a member of Mrs. S——'s family by that name, yet she certainly wrote the name of Mrs. S——'s father, Solomon M——, very plainly, when asked to write the name of the person who had just written that he had something to say. This writing was also very, very similar to the handwriting of the old gentleman. The test, to my mind, was quite convincing—more so than almost anything I ever saw; yet I have no fixed or positive opinion as to how it was done. Still, I must, in justice to my own intelligence, record myself as against the theory of sub-conscious action on the part of Mrs. U—— on the ground that she never knew, consciously or otherwise, enough on the subject to write what she did. Telepa might apply to Mrs. S——'s father's name beca she was thinking strongly of him at the time; st the theory, in my opinion, falls very far below w I would call proof of telepathy, though I am quit believer in telepathy as an established fact."

Fully aware that incidents long forgotten may recalled, that possibly no lapse of memory is irre cable, and that under certain conditions from submerged self may be sent up memories which c not be distinguished from newly acquired kno edge, still, I am confident that Mrs. Underwoo hand has written names and statements of facts only once, but several times, which were not a never had been any part of her knowledge.

Professor Stainton Moses, editor of Light (L don), says: "I have written automatically prec statements of facts, subsequently verified and fo to be exact, such facts being demonstrably outsi of my own knowledge." This is a correct statem also, of Mrs. Underwood's experience, be the exp nation what it may.—B. F. Underwood, in the Are

SPIRITUALISM IN ROUMANIA.

Rossi de Giustianiani, author of "Spiritualism History," in French, writes La Revue Spirite of M as follows: Spiritism is really making great pr ress in Roumania. At Bucharest, especially, p sons who are fully convinced of the reality of co munications between the living and the dead are day to be counted by the thousands. This triump of our doctrine we owe to M. Hasdeu, the learn academician, who, for a long time, has been engag in seriously investigating, and with the great perseverance, spirit phenomena. All those w have assisted at séances at the house of M. Hasd are men of science, literary men, doctors in philos phy, doctors in sciences, physicians capable understanding and appreciating the philosophic a moral purpose of our beautiful and consoling d trine. The incredulous, that is to say the narr and limited intellects who see nothing beyond visible and tangible, and who, in their fatuity, lieve themselves above common mortals, still try Roumania, as everywhere else, to ridicule Spiritis but they have quite a task, as their rambling, hig sounding arguments without any scientific foun tion do not prevent Spiritism from acquiring day day new adherents and of destroying one by one obstacles which oppose its progress.

The most convincing and interesting phenome are obtained through mediums who meet twice week at the house of M. Hasdeu. The spirits ma festing do not give the names of this or that cel brated personality, a thing very difficult to veri but they are attracted by love and sympathy, t only indissoluble bonds which unite here as in t "beyond" the members of the same family. It chiefly the spirit of the daughter of M. Hasdeu a that of his brother who manifest almost alway M'lle Julie Hasdeu, who died at the age of 19, ga during her life on earth, though so short, proofs an intellectual superiority truly remarkable.

As poet and literateur she wrote in French markable works. The small spiritual temple wh her parents have erected in her memory is a mast piece. The spirit of this extraordinary girl gave the medium quite unacquainted with architect the design of this temple, which is the source great admiration to all who see it.

M. Hasdeu receives at his house only serious a well informed men, and the mediums who are w ing to aid him in his psychic investigations are m with university degrees of all classes. During t communications, these mediums do not write sea comfortably around a table, but standing up, in co plete darkness. Entranced and having the ri hand free, they write sometimes for more than hour, and the communications which they obtain not only of a private and family charrcter, but a have a high philosophic and scientific value.

The experiments which have been made and th which are produced at each séance are all dire by spirits who announce in advance the obtai

this or that phenomenon. Perisprital light—la lumiere perispritale—psychic matter and some heads of spirits more or less visible, have been obtained through the photograph, in the most profound darkness, the photographing apparatus being hermetically closed and sealed.

M. Hasdeu intends, in a new work which he has in preparation and which will be a sequence of his "Sic Cogito," to insert all the photographs which he has obtained and give at the same time all the details of these curious and interesting experiments.

This work, which will be translated into French, will produce a sensation, for it will aim to demonstrate again, by positive undeniable facts, the reality of communications between the incarnated and discarnated, and will advance one more step toward unveiling the world of the invisible.

"A MAN IN CROATIA."

By Mrs. E. B. Duffey.

For the past six weeks my husband and myself have been experimenting with an espirito board, but the only noticeable thing evolved from our experiments thus far is "a man in Croatia." Mrs. Underwood's narrations of her experience with automatic writing have interested me, and after reading in the last number of The Journal of her "E. R. Eames," it has occurred to me that some one might like to hear of our "man in Croatia."

"He is a rascal and a liar," we are told again and again by the other intelligences who visit us; and when he has been guilty of some peculiarly heinous offense and we upbraid him for it, he will calmly declare that "a man in Croatia is a rascal and a liar and can't tell the truth, but he can't help himself because he has a bullet in his brain," or "because he has a bad nature," or some other "because."

He is always present, and he usually succeeds in "holding the board" against all who desire to come. If he is particularly good-natured, and kindly permits any one else to talk with us, he usually repents in a few minutes and takes the board away from them. "A man in Croatia is here," will be his calm announcement. But his favorite pastime is personating others. He continued this most successfully for a number of weeks, but we are now suspicious and on the watch. He lies, and lies unblushingly, and after he has been detected and comes to his own defense with a fresh batch of lies, and had them detected in turn, he will naively remark, "a man in Croatia is a liar, but he won't do it again."

Mr. Duffey has a habit of reading aloud in the evening, and occasionally in the daytime when he chances to be at leisure; and these readings are the attraction which draws him to us. Knowing this, we have not the heart to send him away, as it is in our power to do. To tell the truth, we have sent him away more than once, and then relented when we remembered his disappointment in being denied the readings. "I want you to read," or "Please read," is his reiterated request. He expresses himself as utterly opposed to all investigation of the board, as "wasting time when we might be reading." "I am weary waiting for you to read," "time for you to read," and similar expressions are continually spelled out. On one occasion he was masquerading as a person who had recently died, and was describing her experiences immediatey after death, when he betrayed himself by the following language: "She has no more pain, but she has read of a man in Croatia who has a pain in his head, and you can help it by reading to him."

He plays "jokes" on us of a nature that are far from being amusing to us. Two weeks ago he told me that my mother was dead, and kept me in a state of nervous trepidation for a week, telling in detail the circumstances of her alleged death; referring to something in the last letter my mother had written me, mentioning incidentally the names of relatives dead and alive, and placing me in the unpleasant dilemma of wishing to learn that my mother was dead, or else discovering that the board was wholly unreliable. He told me when I should receive the letter announcing the sad news; personated my mother in daily visits which were so comforting in their nature that I began to feel that she was nearer and closer to me in death than in life; and kept up this deception until the very last moment when my son-in-law returned from the postoffice without the letter I had been repeatedly promised, and then remarked: "A man in Croatia is ashamed of his board, because it is a liar and said your mother is dead and she is not." When angrily told that the board could tell no lies, but that the liar was the intelligence back of it, he stoutly persisted, "The board did it, and he is ashamed of his board." At last he confessed, promising to tell no more lies, but telling several in the promising.

He is incorrigible, and sometimes we are so angry with him that we tell him to go away and not come back. "I must go," he will say resignedly and will then begin a series of entreaties that he may be permitted to stay. "A man in Croatia will behave himself." "A man in Croatia will let the others come." "I think you are a hard woman because you will not let him come back." "The man in Croatia will not kick up any more rows." "She is having a hard time to let me come back."

Of course we finally relent, and he is told he may come back under certain iron-clad conditions, all of which he subscribes to in the most obliging manner possible. "The man in Croatia has a grateful heart because you have let him come back." "A man in Croatia will not tell any more lies." "A man in Croatia will not kick up any rows." He once behaved well for an entire day afterwards; but usually his promises are forgotten anywhere from half an hour to three hours.

His favorite amusement seems to be "kicking up rows," as he calls it, with the other intelligences. We receive frequent complaint from the others about this propensity of his, who always rejoice when he is sent away, and ask us not to let him come back. One day when he was on his good behavior he told us pathetically: "A man in Croatia is having a hard time not kicking up rows." "Do you like to kick them up?" "Yes."

His most frequent manner of offending is in gaining possession of the board and refusing to relinquish it to any one else until we read to him. "A man in Croatia holds the board." We remonstrate. "He will hold the board until you read to him." We command him to go away, and say that we shall not read until he yields up the board to the others. "Very well, he will hold the board." And he holds it.

He himself tells us that we can send him away, but when we remember how much the readings seem to be to him, we have not the heart to do so. He tells us he is in "the hottest circle," and perhaps these readings are the only alleviation of a sad existence; so we have decided to put up with the annoyance he occasions us. If he will not permit us to investigate the board, we can at least investigate him, and we have already gained profitable knowledge in that direction.

His antics are always amusing and often unexpected. One day he wished us to read to him, but the book he was interested in was mislaid.

"Can't a man in Croatia find it for us?" I asked.

"He don't know where it is," was the reply.

"What is a man in Croatia good for if he can't find things for us when we lose them?" I asked in return, and Mr. Duffey added:

"He can crawl into holes and look in places that we cannot."

"A man in Croatia is not a rat," came the prompt rejoinder.

One of the most amusing incidents happened two or three evenings ago Mr. Duffey had read somewhere about "subliminal consciousness," and understands the meaning of the word just about as well, I suppose, as do others who use an obscure and inexplicable phrase to explain something actually less inexplicable. We frequently seem just on the verge of obtaining a satisfactory test, when "a man in Croatia" steps in and takes possession of the board. I think he is jealous of the others, and if there are to be any tests given, wishes to give them himself, and often tries it with somewhat ludicrous results. At these times of failure Mr. Duffey is very apt to exclaim:

"I tell you it is only our subliminal consciousness playing us these tricks. There is nothing here to test."

Well, it does seem like the dreams one occasionally has when one dreams of receiving a letter, and, being filled with anxiety to learn its contents, discovers that one must fabricate the letter as he reads.

This exclamation is usually followed by a remonstration with, and possibly the banishment of "a man in Croatia." The other evening Mr. Duffey remarked to me:

"I want to ask a question. You will think it a foolish one, but I want to ask it and see what the answer will be." So he asked his question:

"Do you know what a subliminal consciousness is?"

"No," was the reply.

"Do you know how it acts."

To our surprise and amusement the answer was:

"Yes; it is a naughty consciousness, and is a thing to suppress and hold in check, because it is a naughty consciousness."

"Why is it a naughty consciousness?"

"Because it holds the board and won't let others come."

"You must be a subliminal consciousness then?"

"Yes."

"Whose? Mr. Duffey's?"

"Yes."

He had heard the unsatisfactory action of the board called the work of subliminal consciousness, and logically concluded that we meant him; and as we usually suppressed him, it was a thing to be suppressed.

Now I ask with Mrs. Underwood, "is it more likely that our sub-conscious selves fictionized this sort of thing," than that he was just what he claimed to be, "a discarnated spirit, keeping still his unadvanced earthly characteristics?"

This "man in Croatia" tells us that his name is Ahriman Bothnis, that he reached the Chicago fair in August with a handsome horse, and was in a Turkish theatre; that he was shot during a row in the street in October, and that he came to us in March last, being attracted by the readings. Mr. Duffey asked him if there was any one in Chicago to whom we might write to learn anything about him. He told us to write to William Randall, who lived in the southern part of the city, on Osage street near Hudson, over a drug store, and he could tell us all about him and his friend "Rothermel," of whom he has spoken. We do not know whether there is an Osage or Hudson street in Chicago, as we have never visited the city, or heard them spoken of. We have written to the address, however, but shall be much surprised if we receive a corroborative reply. The story sounds like a rational one, and there is nothing improbable about it; but if it proves to be false in all its details, it will be a no bigger whopper than dozens he has favored us with during his six weeks' stay.

One day it occurred to me to show this man in Croatia some of the pictures of Turks, Persians and Arabs in the Fine Art Series of the fair. He looked at several, but said he did not know them. Two or three he said he recognized as acquaintances or friends; and when we came to a "Group of Arabs and Turks" in Vol. I., No. 15, he said the Turk on the left of the group was a picture of himself. He seemed surprised and flattered at finding it in the book. The next morning I showed him several pictures I had overlooked on the previous evening, and he recognized one or two more. When I came to the "Mock Duel," on the last page of Vol. I., No. 9, he said the upright figure was himself, and added that he himself had fought a mock duel on another occasion with the combatant on the left of the picture, having the combatant on the right for referee, and that he got so angry in the fighting that he tried to kill him. It is evident that the person is the same as the one in the other picture. Of course we were incredulous; but he assured us that "a man in Croatia is a liar, and tells lies, but he is telling the truth now;" and what is more, three other intelligences whom we have so far had reason to believe truthful, have assured us that it is he; so until we find out otherwise we shall regard these pictures as giving the outward appearance of our "man in Croatia."

If any one really has any information concerning such an individual, will he kindly give it through The Journal?

P. S. When we had concluded this article, we sat down to have a few moments' talk with the "man in Croatia." He has asked a favor of us, which we have promised to grant on condition that this story of his proves true. We made some reference to this condition when he remarked:

He "hopes it will prove true."

"Don't you know whether it is true or not?"

"No," was the somewhat surprising reply.

"Well," we asked, "what do you think are the chances of its proving true?"

"About half a dozen to six."

Can any one tell us who and what is our "man in Croatia," and what shall we do with him? We are open to any suggestion but that of sending him away. That we cannot do while he wants us to read to him.

Bartow, Florida.

Mr. W. Q. Judge, the steersman of American Theosophists, has been giving his mature opinion concerning Spiritualism. It came into existence about forty years ago, he said; but not as a new thing: "it was known centuries ago as 'devil worship.'" Evidently Mr. Judge is not inclined to be complimentary. "The control is," he smartly says, "a person out of control—a disorganized being. Spiritualism itself has no philosophy and no ethical basis." What is all this but the result of putting on airs of superiority? and what would Mr. Judge think if we said that modern Theosophy is a patchwork of old rags, gathered from the Indian philosophies, English Socialism, and American Spiritualism? That would be slightly more accurate, but not a bit more useful. What is the use of this interchange of occult Jingoism? Had we not better try to find out the runs of truth in both camps?—Light.

WAS IT A WARNING?

A certain experience which occurred to me at a time when I had no belief in spirit existence always puzzled my mind, so that when my thought recurred to it I was wont to think: "Well, if I could believe in spiritual warning I should say that was a case in point."

Late in the autumn of 1871 I was returning from California where I had accompanied Mr. U—— on one of his lecturing trips. At Cheyenne he left me, having engagements at Denver and other places, which, having visited on the outward trip, I did not care to accompany him to, as I was tired of travel and anxious to return home. A group of us east bound tourists, strangers to each other before and after that time, affiliated as travelers often do, and kept in the same party until in approaching Chicago our routes diverged. In the few days we were thus thrown together, I had got to know the names and something of the history of each of these, but as was my habit when thus traveling, while social as the others, I had revealed nothing in regard to my own affairs, personal history or ultimate destination, save perhaps my last name--possibly not even that. How well I recall each individual of that pleasant group! There was an elderly man, a long time widower, whose refined and cultured manners did not proclaim that he had lived for a number of years in Western mining towns, where he had acheived at least independence and had established his two sons in good professions and was now on his way east to visit his two daughters whom he had left in the care of a relative to be thoroughly educated and whom he had not seen since they were little girls, though now they were young ladies; then there was a bright and pretty young married woman from Ashtabula, who had been away a year in the California mountains to recover her health, and was now returning to her husband and little child, and the young Californian who on a visit the year before to his home in New York had wooed and won a charming girl—at least he told us so—and was then on his way to make her his bride. He took especial pains, I remember, to keep his really fine complexion in good order for the wedding day by carefully shielding it from winds and sun with a green veil which he wore when out prospecting at stations where there was any delay, and took advantage of such delays also to send messages to his lady-love. Last was "Annie," an irrepressible California girl just passed into her teens, whom our party took charge of when we noticed her reckless patronage of the peanut venders and booksellers on the train, and found her lying asleep in her seat in the middle of the day with an open pocket-book in her lap containing the last dollar she possessed to buy food for several days ahead, and her railroad ticket taking her only within a hundred miles of her destination. She had lived from childhood with an aunt in California, but her mother in the East having married a second husband, "Annie" had been sent on alone to her. Sufficient money had been given her to buy food and the remainder of the fare, but it was her first experience with money and she accordingly squandered it. The miner promised to see that she reached her destination and the rest of us shared our meals with her.

Of this group I was the first to leave, as I wished to visit some friends about one hundred miles west of Chicago, and to do so would be obliged to remain over Sunday at a lonely junction, as no trains ran Sunday on the road by which I must go to that place.

The conductor on the train advised me not to stop at the Junction, but to get off at C——, a large town in Iowa which we reached a few miles earlier, for said he, "though there's a kind of hotel there at the Junction, it isn't a good one and the place is lonely and your train wont come along until nine o'clock Monday morning."

But as I remembered that at C—— where I had never been, were some friends of Mr. U——' who had often invited me to make them a visit, and who would feel hurt if they came to know I had passed a day there without calling on them, and I was in so dusty and dilapidated a condition from long days of traveling I did not care to see any one. I concluded to go on to the Junction. We reached there Sunday morning about eight o'clock; there were some changes to be made at this point and the train was delayed for a little in consequence so the cars shut off one side of my view as I got out at a most decidedly lonely looking station. I looked round for the "hotel" the conductor had spoken of, and the only house I could see was a somewhat large frame building, over the open front door of which the word "Restaurant" had been painted large, but had either faded out or been thinly painted, or white-washed over, but was still plainly discernable. I concluded that must be the apology for a hotel of which the conductor had spoken, so satchel in hand I walked over to it. There was a short, thick-set, poorly dressed old man, with dull eyes and phlegmatic features walking up and down behind what had apparently once been a bar, but the shelves behind it were empty, as the room was. I hesitated, but as this was apparently my only refuge, I said inquiringly:

"Is this the hotel?"

"Yes, I suppose you may call it so," he replied.

I stated my case and asked if I could get breakfast at once and stay over night. He led me into a room adjoining where a tall, gaunt, hard featured woman about fifty or sixty years old was smoking a short pipe while she was "trying" out lard from a recently killed porker. He introduced her as his wife, and she looked me over quite interestedly and said she would get breakfast right away. I did not like the looks of the place, but saw no help for it and left my satchel there while I went back to the depot to see if my baggage had been put under shelter. By this time the train had moved on, and I could see at quite a little distance on the other side another house of much better appearance, and just then a young, respectable looking fellow about eighteen appeared and asked if I wished to go to the hotel, pointing to the newly discovered house. "Are there two hotels here?" I asked. "I understood there was but one, and I have ordered breakfast over there," indicating the dilapidated "Restaurant" in the distance.

He looked at me strangely, I thought, and said, "I don't think you'd like to stay there, Ma'am. They are queer people. You had better come to our house."

"Come with me then," I replied, "and get my satchel which I have left there, and I'll tell them I've changed my mind."

As we started toward the "Restaurant" I noticed he seemed somewhat disturbed, then he remarked, "If you will bring the satchel out, Ma'am, I'll carry it over, but I'd rather not go in. As I told you they are queer folks and I don't want to get into trouble."

I didn't know what to make of it all, but I went in alone and said that I had been informed that the other house was the station hotel and had concluded to go over there and stay, when the woman broke out into a stormy talk, saying she had gone to the trouble of getting breakfast for me and the other house was jealous of their custom and I would be better dealt with here than there, etc; so perceiving some truth in these statements, I concluded to save trouble by remaining as it was only a matter of twenty-four hours, and I was used to putting up with inconveniences in my western travels, so I dismissed the "runner" for the other hotel who looked as if he wanted to say something further to me; but he walked quietly away.

But I did get a good wholesome breakfast, dinner and supper served, which helped do away with the annoying suspicions aroused by the woman's continual questioning as to the riches of California and Californians. I told her truthfully that both were overmuch rated, that there was much suffering among common people there as elsewhere, but she looked as if she did not believe it.

I was not really suspicious of this couple, but I did not like the atmosphere, and when at ten p. m. I was shown to my room upstairs—a small room uncarpeted, save one small rug in front of the old-fashioned corded bedstead, covered with shabby bedding, one window covered with a green paper curtain, one chair and a diminutive wooden stand its sole furniture, I was without any distinct worry regarding my lodging until the hostess as she opened the door remarked with a searching glance at me, "There ain't any lock to this door, but, we are all honest folks here, and you needn't be afraid."

If she had not said that, I think I should not have taken the precautions which I did. My satchel contained the various odds and ends which I had learned to keep by me in traveling, among which were two pair of scissors, with one of these I secured the old-fashioned latch over the door and with the other the window. I noticed that the kerosene lamp on the chair by the bedside was nearly full of oil and I had a well-filled match safe with me so put some matches loose on the chair beside the lamp.

Although so late and on a Sunday night, in a place where I could not discover any neighbors nearer than the other "hotel," and during the whole day no one had appeared in sight but the old couple, soon after I retired to my room I heard strange voices—two male voices apparently in conversation with the couple down stairs; a little boisterous at first, but soon lowered, and finally after eleven o'clock all ceased and quietness reigned. I wondered somewhat, but concluded it might be other travelers seeking lodgings for the night. I was not actively suspicious but only in a rather quiet state of guardedness, and as the sounds died away, I grew satisfied all was right, put out my light, and toward midnight feel into sleep. From this sleep I was awakened suddenly and in the strangest way. I seemed to be bounced upward by some strong force underneath the loosely corded bed!

I was wide awake in a moment and felt for the matches at the bedside, but before I could strike a light the same force was again exerted and I was bounced in a very vigorous fashion upward. My hands trembled as I tried to light the lamp and I let the short match burn my fingers rather than risk time to light another, for I was positively certain some large person was under the bed, and the moment the lamp was lighted I sprang out of bed lamp in hand and crouched by the wall opposite the bed fully expecting to meet the eyes of the intruder under the bed, which stood so high that I could plainly see every inch of the bare board floor underneath—but I could see nothing more. There was no one there! I thought of a possible trap door and examined the floor carefully for trace of such, but there was none!

Just then I fancied I heard a light click at the door latch which resisted by reason of the scissors, then as I moved toward the door the sound of some one moving softly away in the next room, a sitting-room covered with thick, rag-carpeting, and so down the stairs. I then looked at my watch and found it was near one o'clock. I slept no more and kept the lamp burning all that terribly long night, thankful that the pain of my burned finger helped keep me awake, though nothing more occurred. But in those hours I had time to think of the really precarious situation I was in should anything happen to me. Not a soul of my acquaintance could guess where I stopped off, as the stoppage of Sunday trains was a recent arrangement, otherwise I should have gone direct to my destination. None of my late traveling friends knew my full name, address or antecedents, and only the young clerk of the house some distance away, knew any one was stopping at the queer "Restaurant." All trace of me could and would have been lost.

But when I went down stairs in the morning I was ready to laugh at my fears as the landlady gave me a scrutinizing stare and said in a common-place way "I hope you slept well—didn't hear anything in the night nor nothing, I suppose?"

"O dear no!" I answered lightly, "I had a fair night's rest."

"I told ye so--we're all honest folk about here you bet," she remarked.

I was, however, glad to get away soon after breakfast

fast before she saw the tell-tale lamp whose exhausted supply of oil would speak of my vigils. I was charged the best city hotel price for my entertainment, but saw no trace of the visitors of the night before nor was any mention made of them. Of one thing, however, I was as sure as physical sensation could make me—that was of the reality of the queer bouncing or shaking up I had received. Never before or since have I experienced such sensations as those two strong upheavals gave me—and I wondered!

Now my readers are ready to smile at my foolish scare—but let me relate the sequel.

Several months later Mr. U—— was holding a debate with Professor Burgess at a town not far from the scene of my scare, and we were staying at the principal hotel there—not a large one—where also came many people from country farms and places within twenty miles to listen to the debate. One day at the dinner table a party of us were discussing hotel accommodations in different places and I told of my experience at the Junction, giving the name of the station and describing the old people, etc. One gentleman at table looked at me strangely as I concluded.

"I live near there," he said, "and I must tell you that you ought to think yourself a pretty lucky person to get off as well as you did. The old folks and two dare-devil sons used to keep a sort of rogues' headquarters for all sorts of bad characters, but just before the date of which you speak, the sheriff had arrested the sons for a bold robbery, for which they are now serving time, and ordered the place dismantled and shut up. There isn't money enough in this county, madam, to make me take the risks you did by staying in that hole."

This, then, explained the empty shelves behind the deserted bar, the partly obliterated sign-board, and the young clerk's fear to enter and his warning to me; also perhaps the late visitors who dare not be seen in the daytime—but who can explain the strange upheaving force which woke me from sleep and which was the cause of my keeping awake? I have thought of that incident very gravely and thankfully since I came to understand that we have interested friends in the unseen, as well as in the world of sense.

S. A. U.

"TRUISMS" QUESTIONED.

In the Journal for Psychical Research, W. Ramsay replying to Mr. Barkworth's "truisms" that the less cannot contain the greater, that two bodies cannot occupy the same space at the same time and that matter cannot pass through matter, says:

The metal sodium is of such a density that 1 gram occupies 1 015 cubic centimetres at ordinary temperature; the element oxygen at—200 degrees is of such a density that 1 gram occupies 0.807 cubic centimetres. Now these two elements combine in such proportion that 46 grams of sodium occupying 46.7 cubic centimetres unites with 16 grams of oxygen, occupying 12.9 cubic centimetres. The sum is 59.6 cubic centimetres. But 62 grams of the compound occupies only 21.8 cubic centimetres. Is this not interpenetration of matter? Where are the odd 37.9 cubic centimetres? Mr. Barkworth would answer, the sodium and the liquid oxygen are both porous, and the pores in one are occupied by the matter of the other. Are they? If so, surely some proof should exist of the pores. One plan of diminishing the volume of a substance is by compressing it; another is by lowering the temperature. Now these methods, applied to sodium and to liquid oxygen, produce a minute decrease in volume; but they are wholly unable to account for the enormous disappearance of 37.9 cubic centimetres out of 59.6.

I have chosen this one simple instance to show Mr. Barkworth that chemists and physicists are led to inquire whether the "common-sense" view is always to be trusted. Some of us take the view that what we call matter is merely one of the factors of energy; and regard it as conceivable that if kinetic energy could be converted wholly into radiant energy, the matter would cease to exist. True, this has never been done; but one form of energy is convertible into others. In fact, sir, the whole affair is a mystery. We are far from fathoming natural phenomena; and it is this mystery which has led one, and no doubt has led others to think that, while tending to extreme skepticism regarding such revelations as those which have raised this discussion (manifestations through the mediumship of Stainton Moses) it is worth while to chronicle and compare them, in the hope that eventually some way may be found which will explain them psychologically or physically, and will cause them to fit in with the system of "normal" events which we are accustomed to deal with.

For some years and until lately, the New York Herald refused to print notices, even paid advertisements, of Spiritualist meetings. Now every Sunday issue of that paper contains an editorial sermon in which Spiritualism is preached. The issue of May 27th contained one of those editorials in which it is claimed that spirit communion is the natural inference from the general tenor of the Bible. We quote a portion of the article: A whole sect of curious folk has arisen within the last fifty years whose only ground for existence is the possibility of some kind of communication between the earth and the upper air. They call themselves by the unique name of Spiritualists for the simple reason that they believe in the continued love and helpfulness of the departed. They have revived the ancient faith, and boldly assert what every personage of the New and every prophet of the Old Testament would assert, that heaven is within speaking distance and that the conscious companionship of angels is one of the inalienable rights of aspiring souls. If Christians had thoroughly believed the Bible and accepted its revelations in this regard Spiritualism would never have been born. There would have been no more demand for it than for a class of scientists who should announce their faith in the law of gravitation. But the truth is they (the Spiritualists) have appropriated one of the most excellent and needful truths, which, for some reason or other, our pulpits have thrown aside, and on that one truth have built an enormous structure under whose roof thousands and tens of thousands find shelter from the storms of life.

Referring to the Congress of Liberal Religious Societies, the Non-Sectarian says: The vast crowds in attendance at each of its sessions indicates the deep interest which is felt by the people at large in a movement, so recently inaugurated, and which a few years ago would have been regarded as Utopian, to bring together and weld into one harmonious whole, the scattered forces in the Liberal ranks—Unitarians, Universalists, Jews, Ethical Culturists and Independents. A significant feature of the Congress was that Sinai Temple was selected as the place of meeting, and that racial as well as sectarian lines were utterly ignored. The vast auditorium with a seating capacity of twenty-three hundred was literally packed on the opening night—hundreds being obliged to stand and hundreds more unable to find admission. From start to finish there was enthusiasm and determination, a willing spirit of compromise, anxious to surrender everything, except principle, which stood in the way of others, and an earnestness of coöperation and brotherhood which at once begot a confidence assuring success.

Truth, right, brotherhood—these are coming to the front as greater words than any that are stated in church creeds, and as representing a stronger power than any sectarian walls. A quarter of a century ago the Free Religious Association anticipated the progressive organic movement of the vital elements of all the specific religions forward to some finer achievement for truth and human welfare. It did not attempt to manipulate these vital elements. It sought to put them into no close corporation. Rather it has held itself plastic to their power. It established a free platform, but a platform that faced the future—a platform which not only accorded hospitality to all present views, however differing, but which distinctly prophesied the downfall of the power of creeds and of the antagonistic claims of ecclesiasticism, and the coming in of the era of the commonwealth of man. Toward that end, the vital forces of religion, under the shaping constructive power of emancipated thought, are moving.

Ginn & Co., Boston, are about to issue a work entitled "Our Notions of Number and Space," by Herbert Nichols, Ph. D., late instructor in Psychology, Harvard University, assisted by W. E. Parsons, A. B. It is an experimental contribution to the genetic theory of mind. It seeks to trace out the origin and development of our present perceptions—particularly those of number and space—from the nature of our past experiences. Our experiences vary, for different regions of our limbs and body, according to their anatomy use. Our perceptions of the same outer facts vary according to the regions which mediate them. The present work by coupling these two truths, and studying the parallel variations in each topographically, seeks to determine the intimate nature of perceptions and judgments in general.

Dr. Emil G. Hirsch referring in Unity to the recent Liberal Religious Congress says: We realized the enormous waste of energy involved in the prevalent division of forces. Concentration of energy for purposes identical for all, is the watchword which henceforth will pass along the whole line of the Liberal battalion. This will tell in the propaganda, in the work in smaller communities, in our publications; and if not so immediately, yet ultimately in the education of the liberal leaders, ministers and lecturers. The organization perfected is democratic. It combines autonomy of the component parts, with the possibility of united action in and through the whole. This is glory sufficient for the first American Congress of the Liberal Religious Societies.

Of the recent Liberal Religious Congress the Christian Register says: This Congress represents one of the most important movements toward organization which the Liberals of this country have taken. It is a movement which does not displace existing organizations established on historic lines, but which extends the opportunities for affiliation and coöperation, and enables the liberal religious societies of this country without regard to sect to focus their aim and purpose for the grand objects and principles which they all hold in common. Even if the Congress does not attempt any organized missionary work, the proclamation of its sentiments in the annual Congresses it purposes to hold will constitute a missionary work of no little value.

Of course, few things would delight us more than the arrival of a few mediums for well tested spirit-photographs. We want them badly. But we have to be first careful, and then jubilant. We believe that genuine spirit-photographs have been obtained, that they will probably be obtained in the future more readily than now, and that their evidential value will be very great; but all this only points to the supreme need of caution. Untested "spirit-photographs" are simply useless. In fact, there should be no flinching from the severest tests. We cannot afford to be loose in this matter, or good-natured; and for this reason, if for no other, that we cannot afford to be taken in.—Light.

Clemens has contributed to the Revue Spirite several articles on his visit to the United States and experiences with mediums, especially for materializations, with a decided leaning to believe in their genuineness. On the contrary Mr Arthur Engel contributes to Annales des Sciences Psychiques a long article giving his experiences with materialization mediums in the United States in 1887 and 1893, and is filled with much doubt of the genuineness of the phenomena.

VOICE OF THE PEOPLE

A HERO.

AN ACROSTIC.

BY JOSEPH WRIGHT DICKINSON.

What sunlit standard shall the Hero-soul,
In the eternal warfare against Wrong,
Like to the Chevalier of old unroll,
Loftily borne on high, with spirit strong?
I marked thee, in the fight, 'midst dangers dire,
And all-encircled by the rancorous foe,
Most loyal; self-devoted; all on fire

Thy soul of courage, giving blow for blow!
Hast thou not, from on high, that strength and power,
O'er all triumphant in Existence' strife;
Mighty to conquer in each dangerous hour,
As when thy path with peril, then, was rife;
So to sustain and shield, amidst the blows of life?

Still battlest thou, but now on alien ground,
Thy falchion bright piercing Injustice' heart:
Even so, a hero! Whilst thy foes surround,
And each would, fain, envenomed wounds impart;
Daring! Defiant, still! Well played thine Abdiel part!

CHICAGO.

A PECULIAR DREAM.

TO THE EDITOR: Residing nearly four miles south of Snohomish, Washington, my business requires me to stop in town over night quite frequently. Just before the hard times began I was sleeping in my room in town. Towards morning I began to dream. It seemed as if I were in some large Eastern city among immense crowds of people. At first I did not recognize the locality, but as the dream progressed, I seemed to be near the edge of Capital square, Washington, D. C.

The "hardest times" ever known in all America seems to prevail. Fearful of the future, working men were going "on to Washington" from all over the whole country seeking relief, for which Congress had refused to do anything, although in session many months. The wealthy and official classes were dead opposed to them and determined to grant no relief. I had nothing to do with them. Some other business had accidentally brought me to Washington; but in my dream, I saw from 150,000 to 2,000,000 of these men in consultation with the head officers of the Government, Congress, and a large delegation of New York capitalists. The officials and capitalists refused every demand made and sought only to get these men out of Washington. They had been there a long time and had been misused in every way. They finally became wild with rage against those who misused them, and as a wild Populist mob, the cry arose, "Let us surround all these rascals who have made the 'hard times' and ruined the country," "Let us drive them into the Capital," "Let us destroy them." Fiercely and quickly they drove them into the Capital and set fire to the Capital In place of blazing up in fierce flames, the fire smoked and smouldered, until one by one, the walls of the Capital settled and fell together, the whole gradually becoming smaller and smaller until the whole building, with its living contents disappeared. All that was left in sight was the dome of the Capital which had also become so small that it was only about two and one-half feet in height and looked like a large lamp extinguished. Then the cry arose, "We have destroyed all the wretches who have ruined the country, let us go home." A moment later all this vast crowd had disappeared and I stood there alone facing the smouldering ruins of the Capital. Curiosity prompted me to examine these remains. I walked up to the dome of the Capital, lifted it up and set it one side, with my thumb and two fingers, as I would a lamp extinguisher. Underneath it I found a great quantity of gold, silver, precious stones, and other relics of destruction. Stooping down I gathered all these things into my arms, when it occurred to me that I was the only one benefitted by all this ruin. This caused me to wake up laughing. Apparently wide awake I was musing on this singular dream, when a voice, seemingly near to me, (there was no one near me) said in a common business tone of voice, "Jay Gould is dead." Immediately I arose, walked down town and found it to be fifteen minutes before six o'clock in the morning. Some twelve hours later, when starting home, I heard the news boys selling the evening papers from Seattle cry out, "All about the death of Jay Gould! Jay Gould died in New York City this morning at half-past nine o'clock." There is about four hours difference in time between New York and Snohomish. Half-past nine there, would be half-past five here. Thus, it seems I was dreaming of the death of Jay Gould within fifteen minutes of his actual death. Does the rest of the dream typify the possible action of the industrial army?

ELDRIDGE MORSE.

REINCARNATION.

TO THE EDITOR: Dr. Holbrook in his suggestive article upon "Reincarnation" throws down a much needed challenge to some of our progressive thinkers. One of the singular anomalies of our day is the eagerness with which lovers of truth follow seductive relics of older schools of thought.

The Western world, owing partly to the opening up of Eastern literature has, in our own day, received an immense stimulas to the revival of mysticism and carried away by the sweet promise of a scheme of life which shall be logical as as well as hopeful, appears to be in actual danger of turning back the wheel of scientific progress and of sinking into the inert contemplation of older Eastern civilizations.

Not content to accept the higher truth which a knowledge of Eastern literature has endorsed of the essential harmony of all religious aspiration, as the outcome of the inherent longing for God in the human heart, our eager students accept the theosophic "will of the wisp" as representative of pure Buddhism and adopt without a question the crude conception of justice as it appeared in the unscientific ages of early historic records.

It is surely worth while to try to trace this belief in reincarnation to its earliest inception. We hail the crowning glory of our own nineteenth century civilization that recognition in all departments of learning of one universal law of progressive change and interchange known to us, in general terms as the law of evolution. But this idea which we call our latest contribution to the study of the problem of human life, and the history of our little planet is certainly not the product of our own time. Aristotle conceived it as explanatory of the problems of his age and undoubtedly the idea of an evolutionary progress of and in an eternal order, was as familiar to Eastern thinkers in those far-off civilizations of which we have mere hints as to ourselves. The difference appears to me to be this: So far as we can judge the ancients had no conception of the myriad worlds and systems of worlds which are necessarily always present in the consciousness of the modern mind. As a logical necessity they conceived the evolutionary idea but were forced by the restrictions of their ignorance to confine its operation to laws governing the one world of their knowledge. Hence arose the idea of reincarnation or evolutionary possibility for the individual —traveling step by step over the same ground of human life and possibility by the evolutionary sequence of experiences running through successive births.

To-day, should we not be prepared to accept the logical idea latent in the reincarnation theory and through our own more advanced evolution conceive of a progression out of time into eternity; ever onward, ever upward, progressive in its entirety, not (as the cycle theory of the East would lead us to suppose) retrogressive through successive births upon one plane?

JANET E. RUUTZ REES.

A CRITICISM CRITICISED.

TO THE EDITOR: On the first page of THE JOURNAL of June 2d, E. E. C., has a critical review of Mr. Hudson's "The Law of Psychic Phenomena." E. E. C. misunderstands, the writer thinks, a certain passage he quotes from that work. He says: "At the outset Mr. Hudson makes the following affirmation: 'It is safe to say that no two individuals, whether believers or unbelievers in the generic doctrine of spiritism, exactly agree as to the ultimate cause of its phenomena. The obvious reason is that no two persons have had exactly the same experience or the same phenomena.'" After commenting on the clearness of the above statement, E. E. C. continued: "To say that no two persons ever witnessed the same phenomena at the same time, seems to us perfectly absurd." Now, right here, is where the writer thinks E. E. C. exhibits a misunderstanding of Mr. Hudson's statement. Mr. Hudson does not say that, "no two persons ever witnessed the same phenomena at the same time," and, the writer believes, he would have us understand that any given two persons may, at the same time, have witnessed a phenomenon or a series of phenomena and yet each have witnessed a phenomenon or a series of phenomena some time when the other was not present, making them have in the aggregate a different sum of experience.

Judging from the balance of E. E. C's excellent review, Mr. Hudson has enough sins to answer for without having to stand up and be punished for one which, if the writer mistakes not, he never committed.

Yours for fairness,

GEORGE CRETIEN.

DALLAS, TEXAS.

THE ECLECTICS ARE NOT SAINTS.

TO THE EDITOR: Dr. King in his article "Who is a Quack" claims entirely too much for the eclectic physician. One of their remedies is iodide of potassium, which, according to their authorities such as King, is given in large doses. Fournier, the French syphilographer, reports a death by it from 3½ grains. It produces itself what has been considered late stages of syphilis, asterio sclerosis, etc. All foreign substances introduced in the body, if they are not natural food products, act alike. They all at first stimulate the nerves and then paralyze them. What the majority of physicians eclectic as well as others cannot understand is what the ablest of living physicians, Professor Nussbaum, declares to be the limitation of medicines. Medicines do not cure anybody. That is his doctrine. They may help along a little, but disease takes its course to recovery or the grave.

KARL CROLLY.

PLEASANTVILLE STREET, N. Y.

AUTOMATIC WRITING.

A very pleasant theory is just now receiving the attention of various kinds of people who are interested in the occult or the curious. It is to the effect that the operation of conscious thought is not necessary in writing. The caustic wits may declare at once that about nine-tenths of our literature are in evidence that this is a fact and not a theory. But such irrelevant fellows may be brushed away with a goose quill as being altogether unworthy to sit in censure of anything approximating an idea. Those persons, on the contrary, who are willing to admit that there are mysterious things not yet set down in our philosophy will be interested to know that what some style automatic and others term inspirational writing is practiced to a very considerable extent in these days of mental excursions into the region of the recondite.

Whether or not obsessions from a spiritual world are beating upon mundane materialism with more than former persistency, it is certain that serious-minded persons are coming to a degree of faith in the intervention of elemental forces which we may term spiritual and that are believed to operate with increasing precision and effectiveness upon the mind and body of man. It is claimed for automatic writing that any person who is of the right temperamental conditions can put himself into a state of such passivity as to thought and act as to become a perfect medium of this kind of writing. The modus operandi is to sit calmly and undisturbed at a table, with pencil in hand and a writing pad in position. Then by patiently waiting and thinking of nothing at all, the subject will, if trusting enough to allow the mysterious elements time to act, begin writing, and will set down coherent, rational, and sometimes very remarkable matter, seemingly quite at variance with his own processes of thought and states of mind. Entire success may not be reached until after repeated and systematic trials, but instances are not few of satisfactory results of the first experiment. The active consciousnefs may ask questions that will be answered often to the contrary of expectation, and advice will be given to a course of action or conduct the reverse of that the usual judgment would have proposed.

There is no denying the fact of this writing. The question is as to whether it is automatic, the result of a sub-consciousness, or is inspirational, the prompting of occult forces controlling the passive muscles of the subject. Each one may answer this question according to his own beliefs or theories. There is something very consoling in the idea that this sort of thing may be done, and its general acceptance will perhaps give us a quality and character of composition that would relieve men of a great load of responsibility. If certain writers would confine themselves strictly to the plan of waiting until their pens and pencils move without their conscious direction the world would be vastly their debtor. We earnestly recommend the scheme to Congress. —The Inter Ocean.

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The Opening Address by B. F. UNDERWOOD, the Chairman, before the Congress of Evolution held in Chicago September 28th, 29th and 30th. Price, 6 cents. For sale at the office of THE JOURNAL.

WOMAN AND THE HOME.

GET ALL OUT OF LIFE THAT YOU CAN.

I.

'Tis a very good rule—as rules may go—
Of value to woman and man;
To set the days by the star of faith
And get all out of life that we can.

II.

The coffers of hope hold infinite stores,
And we may supply them at will;
We may heap them with treasure that never shall fade,
With wonderful beauty may fill.

III.

Yes, get out of life all we can every day;
But let us reflect on the meaning.
Shall we wrest from the weak because we are strong
Each thing that of value is seeming?

IV.

Shall we feel that possessions are riches alone?
And insist that we lead in the van?
In fulfilling this rule that we hold for our days,
To get all out of life that we can?

V.

There are those who do this, but you will not, I know,
For you hold that the secret of living—
Of beautiful days full of infinite charm
Lies only in loving and giving.

VI.

To get out of life we must put into life
All generous courage, all sweetness;
Be thoughtful for others, be courteous and kind,
And then will life grow to completeness.

VII.

And thus will the days as they glide into years
Hold their riches for woman and man,
Who follows this rule in its meaning sublime,
To get all out of life that we can.

—Lilian Whiting.

INSURING WOMEN'S LIVES.

Insuring women's lives has become such a precarious business that insurance companies disapprove of women risks, and have discontinued largely the custom of insuring them in favor of their husbands, fearing that men will abuse their opportunities. A writer in the American Women has been investigating the subject, and has gathered some information which may serve to put women on their guard, and cause them to be more suspicious of the faithfulness and undying affection of their lords and masters. The first reason given against women as subjects for life insurance is that they rarely, if ever, give a true statement of their physical condition. Examinations may find them in apparently perfect health, when, in reality, they have some incurable disease. If reference is made to their habits of life and manner of dress they promptly assert that they dress in the most approved and hygienic plan. An officer who may be called cynical goes so far as to state that when women go to have their lives insured they tell only a minimum of the truth. Companies consider it unsafe to insure property which has no insurance value, and take it for granted that a woman's income is not large enough to justify any large amount of insurance. It seems that the moral risk of insuring women is far greater than physical; not that the woman herself is morally a risk, but that the avaricious tendencies of her husband make it a hazardous experiment. Permitting a husband to put a moneyed value on his wife is fraught with danger which has not been anticipated by loving, unsuspecting wives with their husband's welfare at heart. One large insurance company discovered a great increase in the mortality of their female risks, and upon investigation came to the conclusion that men are not to be trusted. While no cases of real murder have been found against these men, physicians were in many cases convinced that with good care many a woman might have lived out her allotted time. One method among husband after a wife insures her life is to treat her with neglect, and when she becomes ill attend to it that she has no medical advice until it is too late. The writer adds that "men have been known to marry women, have their lives insured, give them cause for divorce, and sell them to other men for their insurance."

The triumph of Miss Kate Windschied in being graduated from the old University of Heidelberg with the title of doctor of philosophy is a triumph for all German women. She is the first woman to win this distinction in Germany, and she won it from the proudest and oldest university of the fatherland, and against prejudice and traditions which heretofore had been insurmountable. The theory—or fact, rather—of the intellectual equality of men and women has never been admitted by Germans in general, although they have read proofs of it in their copies of Plato and in the pages of thousands of other writers. They kept not only the professional schools at the universities closed to women, but the gymnasia, or colleges, and forced the clever ones to quench their thirst for knowledge in the so-called "seminaries" whose curriculum was made up chiefly of history, literature and modern languages. But with the action of the university regarding Miss Windschied all prejudice seems to have been overcome and by the time that the first diplomas are granted by the women's gymnasia the doors of every university in Germany will probably be open to their graduates. Miss Windschied was born on August 23, 1859, in Munich, as the daughter of the late Professor Windschied, one of the most famous teachers of law on the continent. She was educated at schools in Munich, Heidelberg, Leipsic and Berlin, attending the Victoria Lyceum in the latter city. Her course there was supplemented by studies in England, where she worked much in the British Museum. In 1890, having been a teacher in the meantime, she began the study of philosophy at the university and was graduated a few weeks ago. The subject of her theses was "The English Pastoral Poetry from 1579 to 1625." Miss Windschied has an interesting face, kindness being expressed in almost every feature. Her type is purely German.

"What are we to do with our girls?" distracted parents ask incessantly. The answer is easy enough. Consider them, respect the needs of their nature, and do not require them to conform to the exigencies of the day before yesterday. Parents who would do their duty by the modern girl should recognize the fact that the average of intelligence is higher in her sex than it used to be, that observation is involuntary, and that silence may conceal thought, but does not suffle it. The reasoning faculty is there, and will work of its own accord, but probably all awry if not carefully directed. There are very few girls who will not strive after an ideal of life if only it is offered to them early. Girls are of a plastic nature. Their inclinations for the most part tend toward refining influenced; but influences they must be, and if there is an absence of that which is noble in the shape into which they are first moulded, then that which is ignoble is apt to take its place. There is no more difficult or delicate task in education than the forming of a young girl's character. If a well judged touch will on the one hand produce the most beautiful results, so on the other one that is ill judged will warp and disfigure.—Sarah Grand in North American Review for June.

It is suggested in France that "the beautiful and patriotic features" of Joan of Arc, the new patron saint of the nation, whose memory is being honored in various prominent ways all over the country just now, be put on the next edition of French postage stamps.

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A Verbatim Report of the Proceedings of the Liberal Religious Congress held in Chicago last month, including all the addresses—those of Thomas, Hirsch, Savage, Jones, Salter and others—is for sale at this office, at 25 cents a copy. Ten copies to one address for $2.00.

It appears from a statement which comes from the President's office of the Theosophical Society, Adyar, signed by the President, H. S. Olcott, that the accuser of Mr. Judge of misconduct for which he is to be tried by a judicial committee in London, on June 27th, is Mrs. Annie Besant.

Let the thought which clergymen whisper to each other secretly in their libraries, which esoteric students declare in their select circles, which a bishop admonishes a too frankly speaking preacher for proclaiming in his pulpit—let such thought have course here as free as the air of heaven, and go untrammelled and unsmothered to ears that are also free.

L. Dow, New York: I write to call your attention to a weak point in Mr. Hudson's "Law of Psychic Phenomena" which I think fatal to his hypothesis. I have not seen that any of his critics have taken notice of it. On page 30 he says: "The objective mind is merely the formation of the physical brain." Now this formation he has apparently conceived of as an entity, with qualities and faculties of its own. This is not conceivable. No definition of formation admits of this possession of faculties, generalities, experiences of its own. His working hypothesis, it seems to me, breaks down at the start.

Direct Legislation Record is the name of a little monthly published by J. W. Sullivan, formerly one of the editors of The Twentieth Century. The object of this journal is to aid in introducing direct legislation bills in legislatures and in giving the issue of direct legislation its proper place before the public, to serve as a bulletin for the news of the movement, to furnish a common medium of communication to supporters of direct legislation and to outline the development of the reform in the United States. Mr. Sullivan has made direct legislation a subject of special study and he is an able and careful writer. Office of publication Concord Coöperative Printing House, 104 Elm St., (corner Canal), New York.

Mrs. F. G. Seabury, Norfolk, Va., suggests that persons who are in communication with the unseen, by automatic writing, etc., ask those who communicate with them to give some statement as to what part of the Spirit-world they are in. "This," she says, "will furnish us with interesting information and help to explain the different statements given by different spirits of their surroundings. I invariably ask this question of all who talk with us. I thus learn, from my family and friends, when they change their location, which they do as they progress. Would you also request this of others who contribute to your paper? It would aid me, as well as others, for I am investigating in certain lines."

Miss Abby A. Judson has published another book, felicitously entitled, "The Bridge between Two Worlds." The "Bridge" is founded on what she considers the basis of the spiritual philosophy—the trinal nature of man, as constituted of physical body, spiritual body, and soul. This work aims to give a clear, scientific and practical method of harmonizing the outside form with the great magnetic currents of the terrestrial sphere, and the soul within, with the higher spirit intelligences. If the methods inculcated in the book can accomplish what its author claims for them, and all who know her cannot doubt her sincerity, the publication of this book should mark an era in the progress of a pure Spiritualism. For this, and Miss Judson's other works, see advertisement on another page.

In reply to a question by a contemporary as to who is accountable for the conditions which have rendered possible the recruitment of tramp brigades the Nation says in substance: To reach Washington is the one aim of all the "armies." If we can discover, therefore, who it is that has been teaching the people of the United States that all prosperity must come from Washington; that without the help of Washington there cannot be steady employment and fair wages for the laborer, or reasonable profits for the capitalist; that when you are poor and unfortunate in business, you should write to your Congressman or appear before the committee and "demand a hearing"—if we can find out who did this, we shall find out who is accountable for those expressions of "social discontent" known as "Coxeyism" and "Populism." Both these rely on Washington to get them out of their troubles.

Mrs. Emma Hardinge Britten in May made a visit to Paris and was the guest of the Duchesse de Pomar, in whose palatial residence, in the Avenue Wagram, is fitted up a lecture room where eminent thinkers every Wednesday of the Paris season favor the Duchesse's guests with lectures on their favorite themes. Mrs. Britten was the speaker on May 2d and 7th when she reviewed the spiritual history and experience of the race. Le Gaulois, a leading Paris daily, referring to the first lecture said: The English and American visitors and residents here had a great rendezvous yesterday (May 2d), at the mansion of the Duchesse de Pomar, where, in the splendid lecture room, Madame Emma Britten gave a magnificent inspirational address. Madame Britten's reputation is world-wide throughout all English-speaking lands. Her eloquence is brilliant, impassioned, and powerful, and her erudition is astonishing.

The Free Religious Association held its twenty-seventh Annual Convention in Boston May 31st and June 1st. Article II. of the Constitution was amended to read as fellows: "The objects of this Association are to encourage the scientific study of religion and ethics, to advocate freedom in religion, to increase fellowship in spirit, to emphasize the supremacy of practical morality in all the relations of life, and to encourage the organization of local societies or free churches on the basis of free, spiritual and universal religion." Colonel T. W. Higginson was elected President. Vice Presidents: O. B. Frothingham, Felix Adler, F. E. Abbott, Elizabeth B. Chase, Lewis G. Janes, Nathaniel Holmes, Frederick Douglass, Solomon Schindler, B. F. Underwood, Edmund Montgomery, M. D. Conway and Edwin D. Mead. Secretaries: Paul R. Frothingham and W. H. Spencer. Treasurer: J. A. J. Wilcox. Directors: Edna D. Cheney, J. C. Haynes, D. G. Crandon, D. H. Clark, J. A. J. Wilcox, Mary H. Ladd, J. Lloyd Jones, William Filene, Mrs. R. P. Hallowell, Anna Garlen Spencer, Mary F. Eastman, A. W. Martin.

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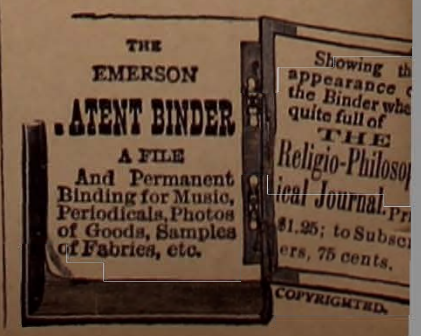
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TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE; SHE ONLY ASKS A HEARING.

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THE OPEN COURT.

THE PSYCHICAL SCIENCE CONGRESS

TABLE-TILTING AND TELEKINETIC PHENOMENA

By Professor Alexander, of Brazil.

[Accepted by the Psychical Science Congress Committee and read in part before the Congress held in Chicago, August, 1893.

II.

In the narratives that follow it will be seen that the occurrences witnessed happened most unexpectedly—to people who, with one exception, had never believed they were possible. They came once only, or they lasted for weeks or months, and then grew rare or ceased altogether.

Of the essentially human characteristics of telekinetic activity much has been said by those who contend that they are conclusive proofs of the intervention of discarnate men. There is no doubt that many of the movements of heavy objects without contact are just what they would be were they carried from one place to another by living hands. The direct writing, of which I have had proof positive (see Proceedings, Part XIX., p. 180), can only be due to human agency; and, more than all, a certain intelligence, independent of the supraliminal intelligence of the persons present, points to the government of an unmistakably human mind. The facts, then—if once they are admitted—do warrant the conclusion that men of some kind are concerned in their causation. But while we admit the action of the subliminal self in trance-speaking, automatic writing and table tilting, there is no reason why the telekinetic extension of these automatisms should not in the greater number of cases be also attributed to the same agent. It is rational—at least in the present state of our knowledge—to suppose that this domain of psychical manifestation is also divided between embodied and disembodied energies, and that by far the larger part of it may belong to the first. There is, indeed, the same difficulty in conceiving the manner of action of the subliminal self in the production of these physical phenomena, that exists in imagining that of an incorporeal being, as both equally indicate some yet unknown relation of cause and effect between spirit and matter.

The automatist in table tilting, I have noticed, generally pulls the table toward himself, and then relaxes the muscles of the arm to allow it to fall back. This very ordinary pull may, in passing from a mere motor automatism into telekinesis, be converted into an attraction, and there is some slight evidence to prove that it is so. In a case of hysteria observed in Diamantina, Minas Geraes, a description of which was given in a medical thesis, one of the symptoms of the malady was found to be the attraction of light objects to the patient during her attacks. The evidence for ghostly stone-throwing seems to show that the missiles generally—but not always—fall toward the witness, and principally in the direction of those who may be supposed to be the best automatists. An instructive case was published in the "Proceedings of the Society for Psychical Research" (Part XX., p. 383), in which small pieces of wood were described as moving about a carpenter's shop. Here both centripetal and centrifugal movements were observed; but it appears that the latter, when visible, were executed with a certain difficulty, i. e.: in successive leaps, while the former were characterized by rapidity and ease. Such a tendency of missiles or transported objects—if, in truth, it exists—will be far better studied in the simpler occurrences than in the complex phenomena said to occur in the presence of great mediums.

In the foregoing remarks it will be seen that the inferences I have drawn from somewhat extensive personal investigations are neither very striking nor very original; but the hypotheses of psychical research are not yet widely known and insistance and repetition are needed to popularize the more cautious conclusions of the nascent science. My principal corollary is that no bias, whether spiritualistic or materialistic, should be allowed to draw the inquirer beyond the legitimate inductions from facts, and substitute dogmas for truth. We have a knot to untie which will require many hands and the patience of a century.

In the presentation of what first-hand evidence I have for telekinetic phenomena in Brazil, it will be convenient to follow the order of increasing complexity and give the precedence to the simpler cases, which, as it happens, are all characterized by sounds not apparently due to normal causes. I have reason to suppose that solitary raps, or even isolated instances of the movement of objects without contact, are not rare among us; but, unless they coincide with a death, they do no more than startle the witnesses, and pass unrecorded into forgetfulness. It would, indeed, be difficult to prove that loud raps and explosions in the air—such as I have myself heard at home or when visiting in the house of friends—are owing to abnormal agency; and a transitory glimpse of the movement of a heavy object without contact cannot well be distinguished from a hallucination. Such little occurrences are the meteoric dust of the psychic sky, and the existence of which may well be granted if larger bodies are once found to be moving in the same space.

These phenomena, therefore, if they are to be well evidenced, must generally be varied or repeated. The case now to be given owes its only importance to the phantasm which was seen immediately after the raps. It has been furnished by a friend of mind, who is a valuable member of the "Sociedade Brazileira de Estudos Psychicos." Sr. Wladimir Matta, an advocate by profession, has to my belief—and I might even say to my knowledge—exercised scrupulous care in the investigation of his cases, several of which are given in this paper. His method of collecting evidence—certainly the most practical one in Brazil—is to note down the oral deposition of the informant, who corrects the account after it has been written from the notes, and consents to the publication either of his name or initials.

E. A. C.—The lady who deposes in Sr. Matta's narrative, after describing a hallucination, which will be referred to in its proper place, goes on to say:

(9.) Another experience of mine occurred fifteen years ago. My mother had been dead for little more than a week. Under the sorrow of our recent loss it was natural that G—— and L——, my two sisters, and I, should keep much together that we might find some consolation in each other's company.

It was 9 o'clock in the evening, and we were all there in the passage talking on some subject which I have now forgotten. My sisters were standing, and I was seated on the steps of the staircase. Along the passage an imperfect light was thrown by the dying flame of a lamp placed on the table in the kitchen. While here, we heard at separate intervals three knocks on the kitchen door, which, together with the windows, was already closed. At the first sound we stopped talking; but, on resuming our conversation, a second blow came with more force. L—— asked what it was, and G—— replied that it was nothing. It was, perhaps, this interruption that put an end to our chat and made us separate, G—— going into the dining-room and L——, half frightened, directing her steps to the kitchen, where she probably wished to discover the cause of the noises. I remained absorbed in thought seated as before on the stairs. It was then that we heard a third blow still stronger than the others; and the kitchen door flew wide open. My sister L—— shrieked and ran back in alarm, I following her. She told us that, when the door thus opened of its own accord, she saw mother standing on the threshold dressed just as she was when she was consigned to the grave. G—— did not seem to attach any importance to L——'s story. Nevertheless, we went together into the kitchen, and there, indeed, we found the door wide open. We closed it again. No form was any longer visible.

E. A. C.

G—— corroborates her sister's deposition in the following words:

I have read my sister's account..... and I can confirm her statement that, at the time mentioned by her when we were all together, three detonations were heard by us coming from the kitchen door, which was found—we know not how—to have been completely opened.....My sister L—— affirmed on the occasion that she had seen mother dressed in the clothes in which she was buried. As we were not with L—— at the moment, we did not ourselves see the apparition.

(Translated from The Reformador of Jan. 1, 1893.)

Sr. Wladimir Matta, who seems to have examined the witnesses carefully, further informs me that they lived in Rio de Janeiro, near the Campo da Acclamacam. The passage, he says, ran between the kitchen and dining-room; and the kitchen door opened on to a flight of steps leading down into the back yard. The informant did not recollect if this door was

locked; but they are quite certain that it was closed. They lived alone in the house, and there was no visitor staying with them at the time.

It is just possible that the three blows heard and the opening of the door may have been due to normal causes and that they, in their turn, suggested the hallucination, the material for which was furnished by L——'s memory of her recent loss. But this is not probable as the raps were loud and came on the door. Also the latter, being, according to the positive affirmations of the witnesses, shut, was seen by L—— to fly open—no unlikely stranger presenting himself on the occasion—but the phantasm of her own mother. It is also in favor of the genuineness of the raps that all three sisters were together in the passage when they were heard and away from the door on which they came.

(To be Continued.)

THE SOUL.

By C. Staniland Wake.

In an article entitled "Immortality" which appeared in The Journal in April last, I distinguished between "spirit," as the rational element of human nature, and "soul" as its psychical element, adding that M. Ribot has well shown what the term soul strictly used must be held to connote. Not that the French psychologist actually makes use of that term. In these days of analytical research it is regarded as unscientific to give synthetical expression to one's ideas, that is to "theorize," and hence man may be spoken of as a bundle of states of consciousness, but not as having or being a spirit, or as a concensus of psychical states but not be credited with the possession of a soul.

This scientific agnosticism is to be deplored, because it gives color to the charge that men of science are usually materialistic, which certainly is not true of any of the real leaders in scientific inquiry. Of course the use of the terms soul and spirit has to be guarded by exact explanation, as they have often been loosely employed, so much so indeed as to have sometimes an identical sense. M. Ribot, on the other hand, has without naming the soul given so good a description of it, that his words furnish a very fair definition of that psychical principle. His works on the psychology of the attention, the diseases of the will, and the diseases of the personality are masterly studies of man's psycho-physiological states. In the "Diseases of Personality" he tells us that the ego is a coördination, a unity which is the temporary cohesion of a certain number of states of consciousness, more or less definite, accompanied by a number of physiological states which, although they do not rise into consciousness, are equally operative. Conscious personality is thus a mere abstract of what takes place in the nervous centres. The real personality is constituted by the organism and by the brain as its chief representative. There is inscribed the complete individual character "with all its active and passive aptitudes, sympathies, and antipathies; its genius, talent, or stupidity; its virtues, vices, torpor or activity." Elsewhere M. Ribot remarks, "the coördination of the innumerable nervous actions of the organic life is the basis of the physical and psychical personality; it is the inner man, the material form of his subjectivity, the ultimate reason of his manner of feeling and acting, the source of his instincts, his sentiments, his passions, and, as they used to say in the middle ages, his principle of individuation." (The Diseases of Personality. Authorized translation, p. 149.) Here we see that the organic life is the principle which underlies all these exhibitions of feeling and acting, and in the organism itself we have the complete unity that gives coördination to the nervous activities which constitute the physical and psychical personality.

The organism is a unity composed of two inseparable factors, the physical and the psychical, and to the latter of these factors the term soul applies, as "body" applies to the former. It is necessary here to distinguish between the body and its elementary constituents. By the body is to be understood the material condition with which the soul is clothed, or the form which is assumed by the etheral basis of elementary matter under the influence of heredity. According to this view, the physical factor of the organism is etheral rather than material, in the sense with which the latter term is usually employed, and thus the fact that the soul is indissolubly associated with "matter" has not the significance which it would otherwise have. There are indeed three notions which enter into the ordinary conception of the material as applied to the organic body. There is first the purely material, which has reference to the organism as made up of certain elementary constituents, the relations of which among themselves give to it stability and tenacity, combined with great elasticity of structure. But matter has ordinarily associated with it the ideas of length, breadth and depth, accompanied with those of quantity and quality, and this phase of it may be described by the term physical. Under its third aspect, which may be called physiological, the organism is cognizable as a composite structure, made up of certain tissues and organs having each its special functional activity. Although these three aspects of matter are quite different yet they are mutually dependent. A body is a whole consisting of elements and parts, and it can exist only under the material conditions of extension and limitation, exhibiting itself as a coördination of its elements and parts so as to constitute what we know as an organism. And yet we can imagine an organized body to possess an atomic and molecular structure without the presence of any of the so-called elements of matter, and to have extension and limitation without any of the special properties associated with the aggregations of such elements, and even to have a physiological structure without special organs of nutrition and sensation. It may in fact exist in a kind of generalized condition, that is, in such a state that, although it has none of the material elements or the specialized organs or functions which are characteristic of a developed organism, it possesses them all potentially.

This potential or generalized condition of body is that which was intended when it was said above that the physical factor of the organism is etheral rather than material. For the three physical aspects of the organism are just as essential to each other as is the body, in the etheral sense, to the soul. Hence therefore there is no reason why the soul should not be referred to in physical terms, that is, in terms of extension and limitation. And this is the more proper since the physical is the material counterpart in the organism of the psychical factor. It is necssary to point out, however, that as the physical has three aspects or a threefold manifestation, so also has the psychical, and the latter must correspond to the former. Thus that which answers in the physical realm to the material is the motory, that to which what is spoken of as the vegetative life of the animal organism is due, and therefore its actual mode of formation and physical activity. The physiological counterpart in the psychical province is the rational, the factor which regulates the mental activity of the organism, supplying it with the principles on which uniformity in thought and action are dependent; while the psychical has its own province which answers to that of the physical proper.

According to this view both the physical and the psychical factors of the organism has three elements or aspects, and if the organism itself constitutes the "soul," it will be asked what place is left for the "spirit" which was above distinguished from the soul? We find a reply in the reference by M. Ribot to the brain as the chief representative of the organism, of which it thus forms part. The soul, as the psychical counterpart of the physical organism, must therefore it would seem, be related to the brain no less than to the other portions of the body. This notion is quite correct, nevertheless the brain, as the sensory apparatus and the seat of consciousness, has its own special faculties which cause it to stand in opposition to the other parts of the organism. As the result of its activity the mind is developed, giving the organism an individuality which it did not before possess. It is this individuality, which includes a physical as well as a psychical factor, to which the term "spirit" is properly applicable. As an expression of energy, as distinguished from force, the physical factor of the spirit should be described as radiant rather than etheral, radiant matter having such a relation to energy as ether has to force, although they are the same under different aspects.

It may be said, therefore, that practically the spirit of man is represented by the brain and its related nervous system. The remaining part of the organism, which has its own system of nerves and ganglia, the sympathetic, will thus be representative of the soul, and hence it is that when, owing to lesions or other abnormal conditions in the brain substance, the conscious personality appears to be broken down or disintegrated, (although it is merely its physical organ which is affected) the subliminal personality, the inner man remains intact. This is the organic or animal soul, and it corresponds nearly, although not quite, to the subjective mind of W. J. Jay Hudson, as his objective mind answers somewhat to the spirit in attributes, that is apart from the question of immortality. An organism may be regarded as a body with a double polarity, that is two-sided as well as two-ended. The latter polarity is represented by the brain and the sexual apparatus, of which the one is the seat of energy and the other of force. The two-sided polarity of the organism is the result of the interaction of energy and force, the former being predominant on the one side and the latter on the other side. Now in this relation the body, and therefore the brain, is left-handed and right-handed, or affective and effective, the psychical correspondent of the former exhibiting its activity as analytic induction, and of the latter as synthetic deduction. Thus as the subjective mind of Mr. Hudson can only reason deductively it must be a one-sided personality, and as such it partakes of both soul and spirit elements, of which, however, the latter tends gradually to disappear, leaving the former thus bereft of the regulative principle to which it is indebted for its high estate, to sink back to the level of the simply organic.

The true soul principle differs from the subjective mind of Mr. Hudson in being, so to say, one-ended instead of one-sided, representing the psychical element of the positive or force pole of the organism, of which the spirit or rational principle represents the psychical element of the negative pole, that of energy. The proof of this statement is to be found in the fact that "man," who is the most spiritual member of the animal kingdom, is the most energetic, and that on the other hand, the lowest animal organism possesses all the functions which belong to the psychical factor to which the term soul applies. This conclusion requires no proof to those who have followed the course of biological research in recent years, and I will quote in support of it only a single sentence from the preface to the American edition of M. Alfred Binet's "Psychic Life of Micro-organisms." He says, after referring to the dictum of Moebius that it is the highest aim of zoölogy te demonstrate the psychical unity of all animals, "we could, if it were necessary, take every single one of the psychical faculties which Mr. Romanes reserves for animals more or less advanced on the zoölogical scale and show that the greater part of these faculties belong equally to micro-organisms." Such being the case, all these organisms must possess the soul as basic psychical principle, and as they have no brain and probably but slight trace of a cerebral nervous system, we must consider the psychical phenomena they exhibit as due to the activity of the soul principle, the faculties of which have developed with and in the same proportion as the psychical organism with which it is associated, although their full powers are potentially possessed by the most simple micro-organism. Thus the human soul may be regarded as an expression of the life activity of the past, and therefore as the heir to the accumulated wisdom of the ages, which reveals itself as intuition and instinctive tendency.

MIND, SPIRIT AND THOUGHT.

By "Ellen Scribe."

[Through the hand of Mrs. Purdy.]

There has been a great mistake to compare the mind to the spirit or to the animating part or to that which animates the human mechanism. They are entirely separate forces; yes, I may call them forces; the one commanding and working the mechanism only, while the other is the divine principle or the zepher, the wind that fans the mind into the proper motion to move it according to its desire, the body. Or we may call it the fire that warms and creates the force by which it is animated. Mind and spirit are the active forces, the all important. Without mind the spirit could not convey or rather could not manifest itself to the mortal frame, but without spirit the mind could not act; it would be a useless member.

Thoughts that fill the mind all holy,
Send their influence far and wide,
Render light the path most lowly,
Fill with cheer the souls most tried.

Send them forth, do not withhold;
Much, deemed dross would turn to gold,
If loving thoughts would lend the heat,
And bid dark sorrow beat retreat.

Can'st thou not learn that thoughts
More potent are than words,
And through the ether fair like birds
They wing their way with healing
fraught?

Thoughts are most powerful and becoming more and more so as the spiritual gifts and the dimmed intuitions of mortals become more acute. Then think aright and you will be aright and not only yourself but others around you. "As a man thinketh so is he" is indeed a true statement. More and more will the face, the form in the flesh exhibit to others what the character of the individual is. The expression of the different features give forth their silent testimony to the truth of evil within. Thus will the lambs be separated from the goats, the good from the ignorant. Do you not see it all clearly. These lessons are given to those who are prepared for them. Ye cannot turn backward after your face is set heavenward. We use the word heaven because it is more familiar to you than the one we would desire to use.

Ellen Scribe.

NO SHAME.

Question.—"Have you any shame as to the condition of a soul in the lower spheres of spirit life? Do you feel that you do not care to give us knowledge of the condition of some of our friends that have passed over?"

Answer.—"No mortal who passes from earth into soul life, but finds his ignorance, as you call it, sins, before him; but there is a distinction between soul sins and bodily sins. Some of these sins or lack of knowledge, the result of which are so dreadful, so fearful, come to the individual still in the earth life and are there ended. Only those failings that affect the soul, the spirit, have their unpleasant results on our side. Unless we could help a soul still in the fleshly form by relating the experience of a friend whom we had thought so perfect, do we ever think it wise to tell such experiences? To instruct, to aid, to help onward in the spiritual life, we take all means in our power. It does not, as in earthly life, make it a more difficult journey for the soul so spoken of. Indeed in some cases it is a help for their earthly friends to know and desire to aid. We have no such feeling as you describe; those pertain entirely to the bodily life and to a false education even in that life. If our original birthright had been preserved throughout all the earthly ages, we should be beings of a very different kind and much more like what we become after passing out of the form. Experiences are given daily from our side about those who pass over.

Ellen Scribe."

AS THE DEAD SEE US.

Several times the picture of bees and ants, delving, working and crowding each other, was presented to the mind of the instrument. The question was asked what they meant by this.

Ans.—"Because we cannot give to your comprehension the words we would wish, to explain how the sight of all the earthly greed and strife appears. We picture to your minds the symbol of the ants, or rather not so innocent an insect as the ant, but bees. How little use is this delving and pushing and scrambling. Even if you have to use artificial aid to discern what they accomplish in it all. Naught that is of any lasting value; all fleeting like your life. Better spend the small space of time alloted to you in the study of the inmost secrets of the soul and of the eternal, the everlasting mysteries. However, we would have you live your life peacefully and comfortably and gain sufficient for this end.

Ellen Scribe."

NO TIME.

Question.—"What do you mean when you say there is no time, or you have different ideas about it?"

Ans.—"We are not limited. There is no boundaries to our activities. There is no weariness of spirit. We can go on and on without measure. Changes come as we are prepared, but there are no certain periods for the changes; no time. Our progress is endless after once the development begins; no turning backward of our souls only to help others; only on missions of love and mercy. Endless progression; endless activity with ever varying scenes constantly opening before us, as we are prepared to receive them; to understand and be profited by them. We know not when these changes take place. We glide, as it were, so naturally and so imperceptibly from one state to another. There is no monotony here. This state into which we have passed is so vast that we are all the time making new discoveries, as it were, of new beauties and are startled, if I may use the expression, to see often in some rare plant, or stream, or tree, a resemblance to something we have known in our earthly experience. And we find that these are the real objects of which our earthly patterns were only the shadows. Then you may know how much more beautiful must be these real objects, and then to learn the meaning of it all. Oh! the joy, the ecstasy! No, there is no time; to us eternity. Eternity is limitless and so also are all the joys, all the lessons, all the missions. Oh! the freedom of a released spirit! Who can conceive it? Only those who have arisen to a height to realize and make the comparison between the two states. Some have not become fairly released, even though they have been released from the form for some time, still they know no time.

Done with all time whose hands
Held our spirit in iron bands,
From its glorious upward flight,
To the radiant realms of light.

Ellen Scribe."

AUTOMATIC COMMUNICATIONS.

After several trials at request of friends to try and obtain communications for them from their relatives, which attempts were generally of no avail, we gave up such attempts, which when made, elicited only such answers as the following:

Question —"Why do you not answer our appeal to you on behalf of M. L——, that she may hear from her friends?"

Answer.—"Shall not we who are in rapport with all spiritual entities such as the soul whose earth name you speak, know more fully than your short sight can guess at, the spiritual need of silence from our side, though desire and earthly longing would break and cancel all spiritual law? Should not a spiritualistic mortal like the sweet soul you mention be disciplined to wait the proper hour for spirit communion?"

Again, "you wish to dictate where you are ignorant of the laws which govern inter-communication between yourselves and those passed to a new phase of existence but the proper spirit in which to make inquiries of this sort, should be that of serious and earnest answer to our words of questioning, and thoughtful consideration of our meaningful answers."

On a different occasion when we pressed to be told something in regard to another of these, receiving indefinite replies, we asked:

Q.—"Please tell us something definite in regard to this person, such as we can report, or explain why you cannot do so?"

A.—"Soul states depend on spiritual laws which your material environments do not, and cannot explain. You ask us to give you in a word explanations far beyond your powers of comprehension and beyond our stage of expression to give."

Q.—"Do you mean by what you have just written, to imply that you know nothing about this individual?"

A.—"There are millions of spirits who occupy many varying planes. Those who are new-comers are not always known to spiritual planes on which their thoughts, sympathies, longings, and aims, have no place. The one you ask about is not on our spirit plane."

One of the puzzling indefinite answers given in regard to a question relating to one not personally known to us, was this: "Thou shouldst ask of thy spirit guide Pharos to seek within spiritual brotherhood some select soul whose sympathies are all noumenal, the characteristics of the spirit of whom you wish evidence." But when we asked no reply was given.

Another time when we asked for information desired by an acquaintance, was written, "T—'s spirit friends and your spirit friends are not on the same plane. Shall not your own sympathetic spirit friends be first in relation to you?"

Occasionally, especially during the earlier part of these communications, the frequently changed writing and incomplete words or sentences, were ascribed to so many wishing to get into communication at the same time; once when this occurred we asked the reason.

A.—"Spirits present are of such grades that Pharos would rather not say why no questions will be answered."

B. F. U.—"Can you not state more clearly why the questions asked cannot be answered?"

A.—"Souls of those who fancied themselves on Bhama's plane because of his generosity, are now here with all sorts of hindrances to true spirit union."

Q.—"Can we help overcome those hindrances, and how?"

A.—"Share with these poverty-stricken spirits, thoughts of true spiritual soul communion, and raise them by force of sympathy toward all that they are able to comprehend. In course of time such sense bound souls will attain a higher standard of morals, and leaving sense behind, will become what all germs of spiritual growth should be."

This statement of the presence of lower grades of mind agrees, I find, with the statements made to many automatic writers as well as by the mediums in trance condition; but when it was written the thought was very distasteful to me personally, and I was not inclined to believe it, but I find in the record made by Mrs. Speers of the Stainton Moses séances, that occasionally such intrusion of lower spirits was assigned as the reason for the inharmonious conditions and the breaking up of their circles. It seems to me even now rather fantastic, but my incredulity on such points as these, when, as I often do, I give expression to my disbelief, is checked by such replies as "Zealous as we are to verify to you all the truths of spiritual life—bounded are sense perceptions as to our possibilities," or, "Should'st thou pass material planes thou wilt see more clearly, all that now seems dark."

One day I felt so strongly the thrill which I have come to recognize as the call for automatic writing

that though I have never been able to get satisfactory writing without Mr. U——'s presence, I thought I would at least try. In an old-fashioned cramped handwriting was then slowly written with great effort:

"Prisoner—please sit for me—do good."

I said I would be very glad to, if the one writing wished me to, and could use my hand; might I know who was communicating? The effort to write made my arm ache badly—and all that was written was: "Son of Cro (then a scrawl) I am an old prisoner of Bert—Consequence"—here the effort was given up, but it seemed rather pathetic, and I was sorry that I could not have known more about the case. I fancied the broken word Bert might have been intended for "Birth."

Among the unknown names was one which for a month or so frequently appeared. It was "W. R. Crooks"—always just the initials, and often as messages were begun none were ever completed. Such attempts, taking up my time and with no definite results, were rather annoying to me. Once when I asked who this Crooks was, the following answer was made:

"W. R. Crooks—soldier—Crooks is striving to get worked spiritually out without dependence on media on our side. Because he organized soldierly troops while on your side, he fancies he can work wonders with doubtful powers on this side the Veil."

Ques.—"Will he succeed?"

Ans.—"We doubt—he does not."

At any rate he did not succeed through my hand, for soon the attempts were given up, to my satisfaction. Such attempts, however, proved to my mind that my own consciousness had nothing to do with these communications, for of myself I could have arranged them much more satisfactorily. As to the personality of this writer I know there was one or two generals in the U. S. Army named Crooks, but I don't think the initials were the same.

Many are the mysteries and oddities of automatic writing!

S. A. U.

EVOLUTION IN ART.

By Miriam Wheeler.

(Concluded.)

It remained for Greece to turn from tomb and city building to find herself in man and God in man's shape and to assert the beauty, dignity and worth of the human form. With gentler legends, finer manners and better material, there perfected a peerless art of sculpture and a harmony in marble side by side with a philosophy which in the main has been as imperishable.

In detail modification through material was very apparent, and amongst other significant changes the angular key pattern of the Nile, which Ruskin calls "symbolical of all that is dead," gave place to the flat graceful curves of the divine Acanthus which holds its own in all the fertile forms of beauty of to-day. The conventionalized rough hewn forms of Assyria were but temporary scaffolding for the freer Grecian expression. Yet withal there were slow gasps in dreary darkness after the elusive unity and apprehensions of meanings in nature, not comprehensions. In Greece reserve began as a necessary foil to wealth in line. There was a slow subordination of parts not ignoble but essential to the strength of the totality. The discords found their place and harmony stood proudly thereon. Truly the gulf had already run deep and wide between the bone scratchers and the Greek. Retraversing it in thought we no longer venture to greet the artist upon his lips as a child, but reverently take the hands that laid such germs in time with something not unlike awe.

Apollo, Venus de Milo, Jupiter, the Parthenon, the Elgin marbles, with their heroic horses and majestic motion and all the swift review of chaste splendor and idealized form, take the observer still into sacred moods. From Greece to Rome and from pagan ethics to Christian fire and mysticism, art passed at leisure in more rounded curves and fuller ornament, with adaptations of new local forms, from the service of man to the glorification of God and the exaltation of a creed. How the art was partly tainted by the pagan stream at first, what high pitch it reached in all its branches, in metal work, marbles, cathedrals, religious paintings and fresco work is well known. Looking at the giant fragments left us we are blinded at first to the fact that art never strove so high and never fell so low as in Rome which is a sepulchre of more than art. Led in manacles of slavery, driven in harness of trade, cozzed in leading strings of religious patronage, ever exalting external authority, art always beautiful, always suggesting, always beloved, passed through the vistas of time side by side with man, his projection and his expression. Pictorial art and sculpture failed at last to express his growing life. They were not mobile, not emotional enough. His love force had been growing to a passion beyond the sympathy of stone or paint. It was natural, we sigh as we repeat the platitude, that the one should be degraded to architecture and the other should find its level in decoration. What then, was the cycle of the arts completed while man was still evolving? Had his shadow outraced him under the sun. No, but its shape had varied with his growth. Poetry and music are expanding still. The former is a partial language of the soul. The latter is a universal language of the spirit. Poetry has form, color, rhythm and is a pliable medium for thought and for feeling. Its origin laid in the association of pleasurable ideas. There was an apparent convergence of two distinct lines to one point in the human horizon. A child and a flower both produced in the mind a similar feeling of pleasure, thus a pleasing analogy was established between them and a poetic conception was formed. The rhythm of sentences, the lilt of song, the ebb and flow of chanting gathered gradually about the nucleus of analogy, and primitive man with his confusion of ideas and lack of critical self analysis spoke a language of simple poetry. Bards and troubadors, singers and poets arose, men who had a gift of speech, a sense of music and a feeling for beauty often united with rarer talents or exceptional genius. It has been said that "art declines as science advances," and there are not a few who think that poetry stands faltteringly before the face of truth. This is, however, a false notion of their relations and the poet yet to arise will find much to sing of in science, and science finds much to quote in poetry. Truth permeates the one and the other and belongs to neither. Art preceded and will still precede science, and the abstract formula can never take the place of the living incentive. Of the relation of one art to another art it is not intended to speak in this paper. In a sense it is true that as sculpture was to painting so is poetry to music. The material of poetry, words, limits its power of traveling by virtue of the babel of tongues; it loses much in transit.* It is more local and stationary than music and is consequently more limited. In the different lands it takes varying color as it expresses and moulds the peoples. Into the well worn classic forms is poured fresh matter, reflections on life, philosophy, love, lyrics, etc., with here and there a sudden reversion to previous type in form as in Walt Whitman's strong unrounded sonorous chantings. Poetry perhaps has also performed her cycle through authority, and returns to savage freedom and rebellion in the American bard who announces himself and his land in strong vibratory rhythms to all, careless of result.

Music with her wind instruments, violins, stringed instruments, with her pianos, drums, etc., still groups her strains afresh, still recombines her phrases, still heightens her contrasts, still declares, surprises and recreates man and makes his moods her own. Is he tired? Upon his weariness like balm the hands that bless him to vigor descend like sleep in the notes of Handel's Rest, or healing dew falls upon his parched spirit in "O Rest in the Lord." Is he mourning? Beethoven, Mendelsohn, Chopin and others are to walk with ennobling sorrow and hope to the open grave. Is he dreaming? How sighs yearning Wagner in the borderland of sleep with him. What wildernesses are there not in music for the dwellers on plains, and what hollows for the dwellers in caves. What peaks of sound uplift their heads like pine mountains to the sky. What lyric melodies. What savage fastnesses exist. What moods of terror, of despair, what climaxes of wrath and of love succeed each other in the air. What dainty play of coquetry in sound, as in Figaro, what mimicry of earth's tones and household noises as in the pastoral symphony delight our ears. The mixed audience, separated by all other power of communication, listen and applaud the same piece. And still the shadow grows with growing man; and there is as much music about us in spacings as will ever be needed for the expression of man's secretions.

It beats upon the ear, its organ, but what pictures does it not hang upon the mental walls of the rapt listener. Departed spirits hover about the mourner, the ideal unveils itself to the dreamer, love kisses the forlorn, seas topple and foam, and torrents fall over shadowy rocks to dim ravines, prairies monotonously stretch in sunlight, homesteads cluster under the dawn, men go forth to war, mothers croon to their children, cities grow and wane, and still the music swells with added power into religious moods. The vision of the escape, of freedom from self, of immortality in absorption, expand the liberated spirit as its rolling ocean overwhelms his pettinesses. Hold enough! we cry, desiring still to live.....

The thread remains upon the loom evolving its fabrics in sound, and we unconsciously by our own individual and collective evolution are influencing the texture of its existence.

*One is here reminded of the failure of so able a man as Victor Hugo, himself a poet, to translate adequately. For instance he is said to have rendered the word "Hail" in Macbeth. "Comment vous portez vous," which makes the witch's greeting ludicrously inane. Shakespeare is less Shakespeare and might journey incognito in such a guise. M. W.

What is wanted among Spiritualists is something of the surprising patience and perseverance which distinguish certain members of the Psychical Research Society—something, too, of their fine ability to attend to little things, and to escape from a feeling of degradation in pottering with experiments. As we have said, it is your real aristocrat who can afford to be simple; and it is your real gentleman or philosopher who can bear to attend to trivialities. The great Faraday worked at his mighty experiments with homliest materials—bits of stick and cork and scraps of glass; and any rubbish that offered to help him was as acceptable as an explaining angel would have been. The very worst thing you can do in science is to stand upon your dignity; and in a way, it is the worst thing you can do in relation to Spiritualism. We are inclined to think that despising "mere physical phenomena" is more apt to indicate the lower than the higher grade of inquirer; and the reason is obvious—the higher one's grade the more easily appearances are separated from essentials, and the less is one apt to regard an appearance as "vulgar" or "degrading" because it looks so. The higher grade of inquirer considers what is signified, not how it is signified, and penetrates to what is involved beyond what is manifested. For instance, if one should succeed in perfecting apparatus which would enable us to communicate telegraphically, without wires, between London and Birmingham, who but a very shallow person would care whether the operator forwarded a prayer or a jest? The highest grade scientist there would be perfectly indifferent as to that. He would concentrate his attention upon the tremendous fact that a message came at all.—Light.

That the Catholics have a perfect legal right to institute schools of their own for the education of their own children is, of course, to be admitted. They have the same right to do this which Episcopalians, Methodists, Baptists, or any other sect have; and no statute in this country can interfere with this right. But, this right being conceded on the ground of liberty of conscience, the State must firmly stand by its unsectarian public school system as one of the strongest ultimate defences of this same freedom of conscience and as a necessary bulwark of republican government. Let there be on the part of the State no weakening in the position that, as a matter of self-preservation, it must provide and guarantee a common school education, open and free alike to the children of all citizens. And in order that it may the better maintain this position against the antagonism of the Catholic Church or the indifference of any other sect, there are certain measures that ought to be adopted and rigidly adhered

TAXATION OF CHURCH PROPERTY.

Says the Northwestern Christian Advocate of June 13th, in an editorial headed, "As to Church Taxes:"

Authorities in Milwaukee decide that a block, twenty lots, belonging to the Roman church, and deeded to the Roman bishop personally, must pay taxes. The property is used for business, and an income is derived. A similar decision taxes the property of the Summerfield Methodist church in that city, which is now devoted to business, the church proper having gone elsewhere in that city for worship. This is right and proper. Where the contrary doctrine applied throughout the United States saves a dollar to our church, the Roman church saves hundreds. Moreover, where a dollar is saved thus from direct taxation of churches, those who maintain the churches must pay the corresponding sum in taxes on their private property. When, now, one understands that taxes are generally assessed by political adventurers, and this or that man can escape his just assessment "for a consideration," it will be seen that some churches as well as some persons may avoid their share of the public burdens. Under a system of honest assessment Paul is made to pay too much if no tax bills are sent to Peter. Much more is Paul burdened and robbed, when Peter has friends among adults in the Democratic party, and among the "young Irish" officials in the Republican party. It is best to keep such accounts according to the old prescription when balances are struck as between God and Cæsar."

Having advanced so far why does not our contemporary take the logical and just ground that all churches and church property should be taxed? A Christian minister a few years ago after referring to the vast amount of untaxed church property in his city, added, "But we need not look abroad for such illustrations. Our own structure, simple and unpretentious as it is, is also on the free list, and when I remember this I feel a sensible lowering of self-respect and respect for my congregation. Depend upon it, we shall never worship God in the true fashion until we bear our just share of the public burden, and so earn the protection we now enjoy without paying for it."

The fact is the exemption of church property is the last flickering shadow of the papal claim which once prevailed throughout Christendom that the persons and property of the church were wholly above the law. When the church was a part of the State it was consistent that the State should not seek to tax one of its own departments.

Its church property was exempt on the same ground as its court-houses, government buildings, forts, jails, poor-houses, arsenals, and public works. Moreover, the church at that period assumed the sole responsibility of several most important trusts, which are now remitted by the churches to the State. These were the charge of the poor, including the infirm, blind, insane, etc., and the education of youth. In the Catholic countries of Europe there are no poor rates or common schools sustained by taxation. The church has charge of these important functions. Hence a ground for exempting church property there which does not obtain here. Every argument in favor of exempting church property from taxation in America applies with equal force to the exemption of property employed in publishing newspapers, in Masonry and Odd-Fellowship, in private or commercial colleges and schools, and even in agriculture, manufactures and commerce. If a tendency to diminish pauperism and crime should exempt from taxation, then all useful business must be exempt. The claim that the churches ought not to be taxed because they yield no income is fallacious, for the question of income does not enter into the reason of taxation at all. A great many things yield no income and yet are taxed—wild lands, for instance, and other unproductive real property. A great many of our merchants to-day would like to be exempt from taxation on their unsold and depreciated stocks, from which they receive no returns. Neither the usefulness nor the unprofitableness of churches, therefore, can be made the means of any other than the most superficial distinction between them and other branches of industry.

President Garfield (elect) on June 22, 1874, spoke in Congress as follows: "The divorce between church and State ought to be absolute. It ought to be so absolute that no church property anywhere, in any State or in the nation, should be exempt from equal taxation; for if you exempt the property of any church organization, to that extent you impose a church tax upon the whole community.

Rev. Dr. Shipman, rector of Christ church (Protestant Episcopal) in the city of New York, in a discourse on the relation of the church to the State, said: "I would like to see all church property throughout this land taxed to the last dollar's worth, not merely as a matter of justice, but in the interest of religion itself. The effect of anything like compulsion in the matter of religion is to engender prejudice against it. The church cannot surrender her proud position of being a kingdom not of this world, without suffering for it in the blight of her spiritual life. The churches may fight this question, but sooner or later the battle will go against them, and their retreat, I fear, will be not only with dented armor, but with banners soiled."

Commenting upon this sermon, The New York Evening Post, then conducted by Mr. William Cullen Bryant, said:

"The Evening Post has long been of opinion that the American theory of a self-supporting church ought to be carried to its full and legitimate conclusion; that the separation between the church and the State ought to be complete. . . . . It should include the total discontinuance of contributions of public money, direct or indirect, to the support of any religious establishment. We have never been able to see the slightest difference in principle between the appropriation of a certain sum of money raised by tax to a particular church, and a release of that church from a tax on its property to the same amount. The cost of the benevolent act is either case falls upon the tax-payers generally. In the one case the sum is levied directly upon all but church property. In the other case all property but that of the church is obliged, in consequence of this exemption, to pay a larger share of the expenses of government."

This is the language of not an opponent of religion but of one who, in looking forward to the future of American civilization, when the oncoming millions shall fill up our prairies and skirt our mountain ranges even up to the line of eternal snow, delighted to contemplate this material progress as bearing on its tide the solemn recognition of the mysteries of religion.

In the case of the insolvency of Archbishop Purcell, of Cincinnati, which was everywhere discussed by the prelates of his own church even as inflicting an indelible injury on the Catholic name, the fact was reported that among his assets, purchased with the funds intrusted to him by his religious children, were forty-seven acres of city lots in Cincinnati. All this property in his hands so far as it was held for use by the church, or by its schools, colleges, and other charities, without a view to profit, was exempt. In that of his Catholic followers it would not have been. Who can tell how far this unfortunate inducement influenced both his and their minds in permitting them to deposit their money in his hands until he had received $3,500,000 more than he could repay? All experience teaches that such is the confidence of laymen in the ability as well as the integrity of their priests that if property placed in their hands can be exempted from taxation, large properties will pass into their hands in trust for no other purpose. What can be more demoralizing than thus, by an error in legislation to unite cupidity to religion, and so to entrap millions of persons into exchanging the affection they feel for a pure and trusted priest for something like the detestation which ruined depositors must retain toward their insolvent banker.

It is also the natural subject of sectarian alarm in many States that a particular church, in the form of religious, educational, and cemetery grounds, is monopolizing in dead hands, so far as either sale or productive uses are concerned, vast quantities of real estate; to which monopoly it is stimulated by the exemption of these lands from taxation. Frequently a burial of a few bodies or the building a small chapel or school in a corner of some tract of from fifty to one thousand acres in solitary localities, where no such supply of land is or will be needed, exempts the entire tract. The daily witnessing of these facts prejudices the public conscience against religion, for no portion of mankind are so dull as not to distinguish between spirituality and land grabbing.

MICROSCOPIC WORLD.

How infinitesimal are the elementary atoms of matter, and therefore what scope there is within the compass of a very small body for a complicated series of motions, may be judged of by certain facts referred to by Professor Wurtz, the noted French chemist. He says, "an inappreciably small weight of musk is sufficient to perfume the air of a whole room, and Kirchhoff and Bunsen have proved that the three-millionth part of a milligramme, about .015 of a grain, of sodium chloride is sufficient to give a yellow color to a gas jet; and in another kind of phenomena Hofmann has found that rosaniline gives a perceptible color to one hundred millions times its weight of alcohol." It is a remarkable fact that Faraday prepared sheets of gold of the estimated thickness of the hundredth part of the length of a light wave, and on the supposition that such a sheet contains a single layer of molecules, its thickness could not exceed five millionths of a millimetre. These experiments may convey some idea of the minuteness of the ultimate elements of matter, but that they do not enable us to form any very definite notion on the subject, is evident from the statements that a cubic centimetre, equal to about .061 cubic inches, of air is estimated to contain twenty-one trillions of molecules, that is 21 followed by eighteen ciphers; and that 144 trillions of molecules are required to make up a milligramme of hydrogen.

When we consider these figures, we see that the comparison of a molecular aggregation of atoms to a planetary system is not so foolish as might otherwise be supposed. It is true that, while the bodies which form the elements of the planetary system are far apart, the molecular elements are apparently so closely united as to compose an undivided whole. But if we could distinguish the latter we should probably find that they are, as compared with their size, relatively as far apart as the planetary bodies of our solar system. At all events there is ample space between the atoms for them to undergo a complicated series of movements, and it is possible that such space is occupied by the same substance, call it ether or what not, as that which fills interplanetary space. Thus a small series of molecules may be a world in miniature, and as the laws of nature are universal in their application, the same laws which govern the universe must govern also the molecular world, subject only to the modifications in their operation, but not in their nature, required by the difference of the conditions under which they are operative.

LITA BARNEY SAYLES.

In Memoriam.

A woman of infinite charm of manner, of beautiful personal presence, of fine literary ability, a warm-hearted friend and an earnest and well-known Spiritualist left us a few days ago for that higher life she had so long believed in and longed for.

It was with a sense of personal bereavement that we learned from The Banner of Light of June 16th, that our friend of more than a dozen years, Lita Barney Sayles, had passed from earth at her home in Killingly, Conn., on June 5th. The month of roses was most appropriate surely for the passing of this poetic soul, who was a born lover of all beautiful things. We had long known of her, through her outside literary work as well as through her work for Spiritualism of which we had often been assured through the columns of THE JOURNAL and also The Banner of Light, to both which old standard spiritualistic organs she had long been a bright contributor.

But though an ardent Spiritualist, she was remarkably broad and liberal in her religious views, and it was as a member of the Free Religious Association that the writer was brought into personal acquaintance with her in 1881 or '82, when she called upon us at the office of the Boston Index, the official organ of that Association; we were firm friends from the first hand-clasp and look into each other's eyes from that day until the present, though in these later years illness on her part, distance and absorption in varying cares and duties on ours, interrupted a correspondence which was somewhat regularly kept up for years. She was one of the most charming of letter writers; witty, sentimental and philosophical by turns. During our residence in Boston we met frequently, indeed whenever she came to the city from her Connecticut home to attend conventions, meetings, etc., or when passing through on her way to her summer outings in camp, by the seaside or in the mountains, we would always arrange for an hour or two if no more together; and if we missed her from the group of intimates for whom we yearly secured places near us at the annual supper of the Free Religious Association, the occasion lost a share of its expected pleasure.

Mrs. Sayles while a woman of means and leisure, did not give herself wholly up to pleasure. She was an active member and officer in various reformatory and progressive societies and associations. From its incipiency, she was a leading member and active officer of the "Association for the Advancement of Women," popularly called "the Womens Congress," which has done so much for the women's progress, of which Mrs. Kate Doggett, of this city, was the originator and first President. Together with her long-time friend, Mrs. Imogene Fales, of Brooklyn, Mrs. Sayles was active in the formation, and until her departure, officially connected with the "Sociologic Society of America," which works in the direction of coöperation between the laborer and capitalist. She was a member of various Woman Suffrage Associations and always an enthusiastic worker in that reform. We are not sure, (because while writing this hurried memoriam we have not time to hunt up the stack of treasured letters from her facile pen, hid away among many others) but hold the strong impression that she was also a member of the New York "Sorosis" Society, and others which we cannot now recall.

She was a most friendly soul; loving, sympathetic, genial. The prevailing atmosphere of her thought was sunny, tender, with an abundance of humor, and sometimes sarcastic wit, which to those who knew her only superficially, may have hidden the deeper depths of her spiritual thought. In "Moods" one of the many poems contributed by her to the Boston Index, she speaks thus of herself in this respect:

"And if my face in smiles this day is dressed,
Deem not that all impossible are tears,
Though now a slumbering in their fonts they rest,
They've shared the honors through the passing years."

And very true are these words of revealment.

"Read me in what I write; for to this end
I clothe my inner in the outward sign,
That you my aim may fullest comprehend
To grasp the higher, and the more divine."

She was ever an out-spoken Spiritualist of the most progressive type. In an article in the Index of October 30, 1884, she says: "There is a very great difference in the results attained by the proper regulation and allowance of all the normal needs of the body with reference to their effect upon the immortal spirit whether here or hereafter. If these are made the end and aim of life, the man or woman grows sluggish, and heavy and gross in nature. If they are made a means of growth, they help to throw off this sluggishness and torpidity and to vitalize the whole man, and render him clear and logical, far-seeing and spiritual. It is the spirit that is clear-seeing; and, if we minister to its highest needs, we not only induce this desirable condition of things here, but we clear and purify, and render healthy the temple in which the man for the nonce resides. All material wants should be subordinated to spiritual needs as the surest and speediest method of rendering our bodies strong and self-poised, healthy and enduring."

When we first knew each other the writer had no belief in continued existence which was a source of regret to Mrs. Sayles, but the last letter received from her came after many months of silence and after our "Psychic Experience" had been published, and from this letter we copy a few paragraphs as showing her feelings in regard to future life, etc.

"I have always had perfect confidence in the dear friendship of yourself and husband, and shall have if no other word ever comes to me.....I have always wanted to write you since you "found the Saviour." What a good expression, if we only use it sensibly, and not exactly biblically! My heart went out to welcome you into the fold of those who have added knowledge to their possessions—and you and B. F. were never antagonistic to that useful gain—but I wanted to say so much, that I held back until I could feel able to do so—and that time did not come. I am so very happy that you have the proof in your own hands that if a man die "he shall live again." Your happy experience with the spirit friends is the same as mine has been—certainly their individualities are just as strongly defined as are those in the flesh. I wish I could see you and talk over these things. I am almost afraid the leisure time of which you speak, will only come to us after we have put off the shell and live but in the spirit. But to us that is only the continuation of this life and good to look forward to—it will come sometime. How good to have this expectation, and to know that life is eternal, and that there we will take no note of time, as we are forced to here!....Come to us when you can, either in spirit—or letter—or person."

So the many friends of Lita Barney Sayles must all rest assured though they will miss her genial earthly presence, that they do not say to her "farewell, but in that brighter clime shall say good-morning."

S. A. U.

THE LITTLE MEASURE OF THE EGO.

In a quiet corner of the wide piazza of a seaside hotel a gentleman and lady, old friends, sat conversing one summer eve while the sun dropped behind the far billowy horizon, and scattered groups of the hoitel guests wandered here and there upon the smooth, sandy beach open to their view, up which the incoming tide ceaselessly rolled its pretty waves with soothing rhythm. A tall, distinguished looking lady with classic, but set features, passed the couple and gazed at them critically through her gold eyeglasses, responding to their cordial "good-evening," with an unsmiling bow as she passed on. Whereupon ensued this conversation:

She.—"I always feel as if I were a culprit before the court to be sentenced for some unknown crime when I meet Mrs. Gard. She seems so unsympathetic, cold, and suspicious of one's motives. She has a curiously freezing effect upon me, and social as I am by nature I find it impossible to act or talk naturally when in her presence. And yet I know by report that she is a most excellent person, active in all charitable work, somewhat interested in intellectual pursuits, a local leader in various reforms, and with a character above reproach. Can you, who are so close a student of human nature explain to me cause of the effect so good a woman has upon me?"

He.—"So, you feel that too, do you? Her presence has somewhat the same effect on me, and I have come to the conclusion that her's is an intensified case of what I call the little measure of the ego—the individual, invisible mental tape-measure which we all carry about with us, by which we compare and guage every other individual we are brought into contact with, and accordingly as that measure of the ego is broadened or narrowed by our own personal experience, knowledge, and charity of judgment, so far are we just or unjust in our measurements of others. Now in the case of Mrs. Gard. The p... work with which she, a woman of wealth and le... has identified herself doubtless appears in her ho... zon to be the be-all and end-all of existence. ... only of her own, but of your's and mine, and ... others whose thought and life-work is outside of ... particular tape-measure lines. So she feels it ... duty by her rigidity of behavior toward such of ... whose work lies in directions outside her range ... show us her inward condemnation of our presu... lack of public spirit and philanthropy—then as ... feel ourselves thus misunderstood and misjudg... without chance of explanation, we are at a disad... tage in her presence. By all those in touch ... manifest sympathy with her personal work I have ... doubt she is held, not only in high esteem, but ... heartfelt liking. Only by her narrowness of v... she confines her knowledge and her friendships ... far more limited lines than she might otherwise ... tain to."

She.—"A spiritual tape-measure! Sure enou... I wonder why I had not thought of that myself w... so many times I have felt miserably misunderstood ... those who could see only the outside aspect of ... action which was the outcome of complicated motiv... impossible to explain to others. And not only th... but I have often been silently aware of these fal... measurements as applied to others in my presence. For instance, I was driving on the beach road yesterd... and had invited that fastidious, refined and really charming Mrs. Lee to accompany me. On the way ... caught sight of a dear friend from my country home ... woman of a beautiful unselfish spirit, who, though she has never had any opportunity for culture, has ... soul rich in spiritual blessedness and a genius for making happiness wherever she goes. I found she was here for the day only, on one of her missions of help, and as there was room in the carriage I asked her to ride on with us for a little talk. I introduced her to Mrs. Lee, and though I purposely led on the talk to throw light on some of her self-sacrificing beneficent work, I could see Mrs. Lee shrinking inwardly because of my friend's unfashionable many-hued garments, and uncultured speech, and looking at her in so disdainful a way that it chilled the conversation and spoiled the otherwise happy hour for both of us. I saw, too, that Mrs. Lee was being ... fully underestimated by my friend. Ah, I thought if these two could see each other clearly in spirit, how much they would find in common between them; for while Mrs. Lee can thoroughly appreciate poetry, my uncultured friend thinks and acts according to poetic feeling."

He.—"Which reminds me of a yesterday experience of my own. By the greatest good luck I chanced to be at the station when the Express came in, and was delighted to be hailed by Professor L——, the famous scientist, an old classmate of mine, who has just returned from a tour around the world. I prevailed upon him to stop over one train and brought him up to the hotel to dine with me."

She.—"Was that Professor L——? I saw him at your table. Oh, why didn't you introduce me to him? I have wished so much to meet him!"

He.—"There was no opportunity and his time was limited. I did, however, introduce him to those brilliant society leaders, Mr. and Mrs. Tremaine, who you know sit near me at table. But to my surprise they did not seem to recognize his name, and I did not choose to enlighten them. As you perhaps observed Professor L—— has a somewhat rough exterior, and has never particularly cultivated the social graces, but he is a brilliant and fascinating conversationalist when he thinks he has a fit audience; but there was little conversation between us at dinner, and I was amused to mark the freezing society stare with which the Tremaine's met the two or three sentences which he addressed to them in a social way. I knew they had out their tape-measure, which was all too small to include a tenth part of him. This morning at breakfast I incidentally learned their classification of him. Mrs. Tremaine asked me pleasantly if I didn't find it a great bore to entertain country c...

sins. I said that depended on what manner of persons such relations might be. Before breakfast was over I expatiated on the unexpected treat I had enjoyed in meeting with my distinguished college friend, Professor L——. You should have seen their look of dismay and mortification at having misunderstood their opportunity of making a friend of him."

She (thoughtfully) — "It is not, however, only comparative strangers to each other who use the little measure of the ego in gauging one another. Oftimes those who suppose they have known us all or most of our lives make the same wrong measurements of us and one another; friends, neighbors, near relatives, not infrequently husband and wife, mismeasure and misjudge and are misjudged in turn. Now there's my cousin Althea, with whom I was brought up as a sister, lived with daily until we were eighteen, loving each other dearly, and whom I have met once a year or so, ever since. She is a most conscientious woman who has striven all her life to act up to her strict notions of duty in every respect. But unfortunately—for me at least—those notions of duty and right are based only on the teachings of the orthodox church of which she is a leading member. So far as she understands it, there isn't the smallest fraction of the moral law which she has ever infringed, or any religious observance which she has not carefully observed from her youth up. She is perfect as far as she knows. And yet she is to me one of the most trying persons I ever meet. She has never allowed her mind to stray out of its beaten ruts of rule and experience into the broadened, leafy, delicious paths of literature, art, poetry, music or science. She does not even glorify duty, but makes of it a hard, bitter, distasteful potion. She received her education in a religious seminary twenty years ago and her intellectual status to-day is not so high as it was then, while it has remained just in the same grooves of nominal piety. You can guess then the sort of tape-measure she brings to bear on me with my liberal religious views, my wicked waste of time in reading, study, and music—at my age. I love her still because of old associations, and I grieve over her stunted spiritual possibilities, but encased in her impregnable armor of self-satisfaction there is no way by which I can reach her—and truly every time I meet her she manages by her constant measuring of me with her special little measure of egoism, to make me feel small and contemptible even to myself—for all that is best in me overleaps her measure, and it is impossible for me to adapt myself to her liliuputian standards. Although a professing believer in the Bible, Spiritualism is a word abhorrent to her, and do you know, I am so cowardly in view of her self-conceited little lectures, and pietic innuendoes, as to shield my own knowledge of spirit power by confusing her mind in using the term 'psychical,' which she doesn't in the least understand."

He.—"Well, I find instances also, where even a broad liberal education does not altogether preclude the use of the small measure of the ego. You will find this most conspicuous where an educated man or woman has become more or less distinguished in some specialty in science, art, the languages, or something else. The assumption of superiority over others, the lofty air of condoning and correcting the ignorance of their fellows when their pet subject is introduced in conversation, as clearly shows limitation in their standards, as does the narrow tape-lines of the more densely ignorant. He who does not recognize the comparative limitation of human knowledge and man's capacity to acquire much of it, has not yet been taught one of the most essential primary lessons of this school of discipline in which we find ourselves. It is as if the little children down on the beach there, playing with their varying sized wooden pails and shovels, should fill those pails from out the great ocean before them and each one exultantly suppose that he, more than the others, had fathomed the ocean's depths and drained its resources; or digging more or less deeply in the sand, boastfully declare that he best understood the earth's foundation and structure."

She.—"I have often been greatly interested, looking down upon a busy portion of the business streets from a seventh or eighth floor window in Chicago or New York, in watching the apparent purposelessness and queer movements of the surging mass of humanity below, who from that hight appear like tiny dolls moving hither and thither with foolish restlessness. Of course every soul in that hurrying crowd of atoms has a definite motive and purpose which he perhaps alone is aware of. And I have thought, if, as I believe, there exist in higher spiritual planes beings of larger intelligence and farther outlook than ourselves, but able to spiritually discern and perceive all our petty foibles, self-conceit, and exaggerated self-importance in the light of greater knowledge and wider concerns of the universe, how comical, if it were not so infinitely pitiable, would our actions seem to such, from their superior hight?"

He.—"Yes—but remember that always the larger knowledge includes the less, and so these higher intelligences will better know than we ourselves to what all our apparently insignificant restlessness of body and spirit tends; and thus can feel more charitable towards us than we do towards one another But see—the stars are coming forth now, from whence some of these ethereal beings may draw near, and, unseen by us, begin criticizing our philosophical maunderings. Besides, the sea-breeze is growing too chilly, so we had better go inside."

S. A. U.

Says a writer in Borderland: In the evolution of the art of healing we seem to be on the eve of three great changes. The first is the recognition of the value of the greatly reduced, but more frequently taken, infinitesimal doses; the second is the recognition of the value of the vegetable as compared with the mineral drug; and the third is the recognition of the value those subtle curative agencies supplied by the animal world, as seen in magnetism, in hypnotism, and in those phenomena which show the influence of the mind over the body. There is nothing unreasonable in any of these advances except to the man whose mind is permeated with a materialistic conception of the nature of the patient whom he has to treat. But so long as we remain under the sway of hard inelastic dogmas and refuse to admit palpable facts, our progress must necessarily be very much hampered and very, very slow. The reason why science has made such great and rapid strides in our day, is because, by its magnificent conception of "evolution," it has been able to transcend its old hard and fast, cut and dried formula of the uniformity of nature. Once admit to the full extent the different types and varieties of individual members of the human race, the special endowments or faculties which are given to one man and denied to others, and the art of healing will enter upon a new era; the innnmerable cases of unrecognized cures wrought by special methods will take their place alonside of established remedies; and the noble fabric of modern medical science will become the wonder and the glory of the age.

Mr. Havenmeyer before the Senatorial investigating committee the other day after admitting that the sugar trust was formed to advance the price of sugar was asked by Senator Allen of the committee whether the object sought was attained?

"It was," replied Mr. Havenmeyer. "Sugar was immediately advanced about one-fourth cent per pound net."

Senator Allen.—And the American consumer is today paying three-eights of a cent per pound on refined sugars more than he would be compelled to pay under a system of separate refineries?

Mr. Havenmeyer. —Yes, sir.

Senator Allen.—If the trust were wiped out the American consumer would be benefitted to the extent of three-eights of a cent a pound on his sugar?

Mr. Havenmeyer—I will admit that. But anything that will wipe out the trust will wipe out the industry.

Mr. Havenmeyer declined to give the committee the amount of the sugar trusts contributions to the campaign funds of the various political parties. His admission that the object of the trust was to make the public pay more for sugar than they would have to pay without the trust, should be made a note of by those who say that trusts reduce prices. The consumption of sugar in this country last year amounted to 4,237,880,640 pounds. Under the new tariff bill the trust would get, on this basis, more than $42,000,000 a year, as it is now gets $16 000,000 or $2,000,000 more than the value of all the refineries in the country in which about 8,000 persons are employed (or were in 1890). If the sugar business cannot thrive in this country without making of the four hundred or more plants a great monopoly for fleecing the public to the tune of $40,000,000 a year, the business should be abandoned and trade be allowed to take its natural course. One of the amendments inclued in the Gorman-Brice compromise defers the new tariff on sugar from the first of next month to the first of next year, thus giving sugar refineries a chance to buy unlimited quantities of untaxed raw sugar, and thereafter to sell at an advance of a cent and a half per pound over the usual rate to consumers. The sugar trust instead of being protected should be treated by the government as a gigantic scheme of robbery, for it is nothing else; and the sugar trust is not the only monopoly of which this is true.

It seems that the papers in India conveyed some very incorrect and misleading ideas as to what Mrs. Besant said and did during her recent tour through Ceylon. "In the story as to Mrs. Besant's bathing in the Ganges there was not a word of truth; it was a pure invention of hostile Anglo-Indian newspapers. Nor has Mrs. Besant appeared anywhere in Hindu dress. Nor has she been converted to Hinduism since she came to India, nor changed her position towards it. The story of the festival over her conversion is also a myth. Dinners were given to us as in many other places, and as in every Hindu house Prasad—sandalwood paste, rose-water and betel leaves—was invariably offered to the guests after the repast; an improvement, I should say, on the Western spirits and tobacco." So writes Col. Olcott.

C. C. L., in the Investigator: It is simply a question of what is man. Is it personal characteristics or is it one or two hundred pounds avoirdupois? I the latter the most ponderous should be most important. It seems to me to be beyond a question th this power or force within each of us, which mak us all above the brutes, and one person more intel gent, more manly or womanly than another, is real individuality; that all our qualities are of own making, subject to present and past envi ment; that this power or individuality has alw existed and will always continue to exist; th future life is as certain as is the present. Tha present is the future of all the past, that we a cause we have been, and this is the all sufficient antee that we always will be.

The Boston Journal gives the following of a dinner at Danvers, Mass., in 1814: A blessing was craved by Mr. Garrich of Wr word came that ye buck was shot on ye Lo by Pequot, an Indian, who came to Mr. Epe lye in his mouth, like Ananias of old. Ye therefore, refused to eat ye venison; but it wards decided that Pequot should rece stripes save one, for lying and profaning Day, restore Mr. Epes ye cost of ye deer sidering this a just and righteous sentenc ful heathen, and that a blessing had bee ye meat, ye council all partook of it bu ard, whose conscience was tender on ye venison.

VOICE OF THE PEOPLE

REQUIESCAT IN PACE.

BY GEORGE M. KELLOGG.

A SONNET.

[To a friend dying after long illness.]

In death, in sleep, in peace—the stoic's hope
For tortured life and mental misery.
The end of this vexed maze wherein we grope
As night ends day it comes for you and me.
Our life's sad solace is it but the grave?
To cover all like mantling charity
Wronger and wronged, the fair, the good and brave,
The poor and proud mixed undistinguishedly.
The words though traced by many a pious hand
Have little meaning to our chartered eyes,
They give no promise of a spirit land.
The soul it listens for "Awake! arise!
The new day dawns which shall for all suffice
With suns unsetting and undreamed of skies."

PARLOR CLASSES.

TO THE EDITOR: To secure a strong interest in spiritual work invite the thinking Spiritualists to organize in parlor classes to discuss and study mental and psychic laws; lack of knowledge is the cause of the weakness to be noticed in spiritual gatherings. Thousands who never read a spiritual paper like THE JOURNAL would be its strongest supporters if the writers and thinkers had a better knowledge of the ideas of their friends. To exchange opinions is an advantage in our case. Advocate mental science parlor classes.

J. W. CURTS.

AUSTIN, ILL.

THE ADVENTURES OF THOMAS PELLEW.

TO THE EDITOR: The "Occultism" of the East is now attracting so much attention that I think the following extracts from a book published by Macmillan & Co., 1890, and entitled "The Adventures of Thomas Pellew" may be of interest. Pellew was a young lad when he was captured by the "Moors" about A. D. 1715 and held in captivity for twenty-three years. During this time, he after great suffering became an apostate or renegade and adopted the religion of the country. He was made a small commander of troops and has written the best account of Morocco, as it then existed, which can be found. Among the many bloody revolutions in which he participated, was one stirred up by one "Euseph," a noted conjurer" as he calls him, who by showing many of his "magic pranks" made the "giddy" multitude believe in him to such an extent that 200,000 troops enrolled themselves under his banner. Pellew says of him: "This Euseph was really a noted magician and performed many strange and very unaccountable things in the presence of Muley Hameh Deby, (the Emperor). Such as raising to all human appearance vast numbers of armed men and in the Emperor's palace at Mequinez, making the doors, in and throughout it, fly open on a sudden of themselves when they seemed to all people, close, shut and bolted, and many armed men appeared on horseback on top of the palace walls, sometimes riding in orderly ranks and sometimes in great confusion, rallying and charging one another, sword in hand. This I did myself see as did many thousand others, though at the time I was of the opinion that it was a trick or delusion, yet I had afterwards some reason to believe that there was in it somewhat more than imaginary." (See page 204.)

The reason he believed in it afterwards was because a "fortune teller" told him of his secret efforts to escape and that he would finally be successful and find his father and mother still alive in England, adding that, "To Christian land you are destined to go and all the devils in Barbary shall not have power to frustrate your intentions." While he "could not lean on or give any credit to such foppiness nor chime in with them," yet what she told him of the past made him entertain more than a "common notion" and also that "Euseph's magic doings at Mequinez were more than imaginary." Is there not some "prescience" shown here? (Page 232).

Among other adventures he was sent as one of the escort of guards of a large caravan to Guinea or (probably) Timbuctoo and was about two years on the trip among the savage tribes of the interior of Africa. This caravan consisted of 30,000 camels and 60,000 persons and was guided by a "blind" Arab, of whom he narrates some strange things. In crossing the desert this guide always posted them as to the number of days they would be without water and cautioned them to keep their "skins" full. but upon one occasion the excessive heat caused the water to evaporate through the pores of the leather bottles and to their great consternation they found them empty when they went to draw some water. At this the "blind" guide asked some of them to take up a handful of sand and hold it to his nose, after smelling it some time he told them "pleasingly" that in two days they would reach water. On the second day after this he desired that some more sand be held to his nose. "On which the party taking that which he had smelt two days before (having preserved it in an old linen cloth) stepped forth and held the sand for him to smell again, after snuffing it for a much longer time than before, he told him that either the army was marching back again, or he had imposed upon him, for that was the same or some other sand of the place he had smelt before. When a handful of sand of the place they were then in was given to him he gave them to understand that they would have sufficient water about 4 o'clock p. m., and asked them to watch for any wild beasts, ostriches and the like, and to inform him if any were seen, upon seeing which they were directed to march to the spot where they were congregating and found the springs just as the old guide had foretold. (Page 198.) Pellew states that he rode alongside this old Arab as often as he could and asked him many questions, "particularly concerning his wonderful and surprising knowledge in smelling the sand-To which he, after a most courteous manner answered that this was his sixtieth time of crossing this ocean of sand and that in his last four journeys finding his sight declining he had by often making the experiment (having a wonderful faculty of smell) attained to this so wonderful knowledge, he being satisfied that his loss of sight had been so compensated for that he would at any time engage to tell in what part of the desert he was." (Page 198 et Seg.)

The notice by Dr. Robert Brown states that many of the traders of the period from 1794 to 1808 A. D., tell the same tale of the caravans being guided across these vast deserts by the guides smelling the earth or sand. Can it be a survival of the power or faculty which lower animals still possess or is it a special development of the sense of smell to adapt the people to the dreary wastes which they inhabit where sight would help but little.

The forecasting of his future by the fortune-teller evidently made a greater impression upon Pellew than he is willing to tell in his book, no doubt being afraid of ridicule, but he returns to the subject several times and it evidently greatly cheered him when he had every reason to be most discouraged, and he tells us that he saw the captain of the vessel which rescued him, plainly and distinctly, in a dream several months before he arrived at the sea-coast; so plainly, in fact, that he recognized him the instant he saw him.

I doubt very much if any person has ever gone through trying and difficult periods and adventures without being thrown in contact with psychological phenomena; especially is this the case with those whose lives seem to be destined to flow outside the usual rut and who have accomplished something in life either by suffering or acting.

CONEX.

TRAILING ARBUTUS AND THE MAYFLOWER.

TO THE EDITOR: For the information of Mr. Justice Chapman, Keno, Mich., the truly gifted writer S. A. U., and "a gifted writer in the Popular Science Monthly," I state as a fact personally known by me that the Trailing Arbutus, Epigaea repens, grows abundantly in the northern and western sections of Michigan —Lower Peninsula—on the pine and hemlock lands; and that it is so distinct from the Bear-berry, Arctostaphylos Uva-ursi, that no one who has ever seen both can possibly mistake Uva-ursi for the Mayflower. Both, indeed, are members of the Heath family—Ericaceae—but generically unlike. The Mayflower in all its parts is covered with a hairy pubercence; its leaves are cordate-ovate, and from two inches to two and a half inches in length by one inch to one and a half inches in width. The leaves of Uva-ursi, on the contrary, are obovate in form and not nearly half as large, being only one inch in length and generally less than half an inch in width, coriaceous and shining above, pale beneath; its flowers are small and in terminal clusters, while those of the Mayflower are conspicuous in small axillary clusters. The fruit of Uvi-ursi is a small deep-red berry. That of the Mayflower is a dry capsule. Both Mayflower and Uva-ursi grow in the regions I have named, though the Mayflower, so far as my observation goes, is much the more abundant. The Mayflower abounds also in Wisconsin, as I have received fine specimens from a friend in that State during the season of bloom.

I am led to impart this bit of information in response to the hope expressed in THE JOURNAL of June 8, 1894, "that some enterprising botanist will elicit the facts and make them known for the benefit of those interested in botanical science"—the facts as to the characteristics of distinction between Mayflower and Uva-ursi, and as to the western habitat of the Mayflower, for it is a bona fide child of Michigan and Wisconsin, as well as of the New England States. and is as much sought after and admired for its early beauty and delicious perfume by the girls and boys of the Northwest as by their down east cousins.

J. MERRIFIELD.

MANCHESTER, MICH.

AT A SEANCE.

TO THE EDITOR: About ten years ago I attended a séance in this city, where were assembled some twenty men and women, all joined with a medium in the center with a smalll stand beside her. It looked to me at the time more like an assembly gathered for a prayer meeting that I was accustomed to attend weekly in my younger days, only in a different form, where our leader required in all to assume a solemn demeanor, with our thoughts wholly fixed on God.

Our circle joined in singing for a while, with our thoughts something after the style of the prayer meeting just mentioned, when the medium announced that the spirit of an elderly lady was present and wished to talk with her son. At this time they all began to inquire, "Is it I?" The answer to each inquirer was "No," until it came to me, when I received answer "Yes." Is it the spirit of my mother? A "Yes." I then made up my mind if it was the spirit of my mother I would adopt something unusual and more convincing than these raps we have heard so much about, and accounted for in so many different ways, so that I could be convinced beyond a doubt that it was the spirit of my mother, ignoring raps altogether. So I said if it is your spirit mother, I want you to appear before my face with a bright light. I had not completed the request when a bright light, like an electric light, about the size of a five cent piece appeared right in front of my face. Those sitting each side of me saw the light and described it as running to a point like a twisted paper taper. I asked the spirit a good many questions, all answered in the affirmative by the appearance of this bright light. I felt pretty well convinced of the return of the spirits of our friends who have departed—more than ever before. It is to me in my old age, (having passed my eighty-first year) a comfort, a solace, and a growing willingness to go whenever I am called. Not quite a year has elapsed since the partner of my life for nearly fifty years, made her transit to that happy home, the life beyond. I have heard from her but once since she left me.

And here I wish to make a further statement in regard to this bright light mentioned above. Some four years ago, a young man in the office with me, made it a practice of visiting his home every week, in the city of Muskegon. At one time he asked me to go home with him and spend Sunday. I consented, and in the evening they got out the planchette board. The young man's sister was mediumistic, and here I held a conversation with my mother again. When she made the statement that she was around and near me most of the time, I then asked, how shall I know? She then said, "You know by that bright light," and here I will state that truly, I have seen, and do now see every day a bright light not larger than a pin head, circulating about me. Now the number has increased to eight or nine, whirling in all directions around me. What is it? Can it be accounted for? I have asked others if they have anything of the kind about them? They tell me they have not. I got an answer from one man who told me that he had at one time, when he fell and struck his head against something that made him see stars. I know that I have never injured myself in any way that would cause these circulating light about me.

T. C. STICKNEY.

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before the Congress of Evolution held in September 28th, 29th and 30th. Price, 6 cents. For sale at the office of THE JOURNAL.

WOMAN AND THE HOME

A FARMER'S DAUGHTER.

A sight discerning hearts to bless,
In peach-cheeked wholesome loveliness,
Is the country girl who long has toiled
In a tiresome round—yet all unspoiled.
From morn till night with a heart so light,
She answers the carols of blithesome birds,
As she toils content with a kitchen task,
Or with dimpled arms in the creamy curds.
Perhaps she gathers the gentle kine
Mid odors of hawthorn hedge and clover;
Perhaps she runs in a fairy race
Under the rustic fence or over.
Not in the city will all men find
The stalwart form and the teeth of pearl,
The strength—with sense—of the farmer's girl.

Her soul is as clean as her eyes are clear,
She fills the bounds of her homespun sphere,
Caring but little for hoarded wealth.
Her heart and cheeks have the hues of health—
Rich in the joys without alloys
In touch with nature, the flowers and trees,
Her mind content in the wholesome poise,
Absorbed in blessings from such as these,
Her life is level, her words are true,
Her heart as light as a dancing feather,
Her soul's horizon as good to view
As highland's tinted with purple heather;
The frankest eyes 'neath hair a-curl,
The lithest motion—our pet and pearl—
The red cheeked, wholesome farmer's girl.

—I. Edgar Jones.

ROSA BONHEUR.

Though past seventy Rosa Bonheur spends a long and busy day at her easel. She has just been promoted to the grade of Officer of the Legion of Honor. She has survived most of her brothers and sisters. There were seven of them when she set out on her career, says a Paris letter in London Truth. She is an old woman, small, sunburnt and wrinkled as a peasant. The gray hair is cut short and is still thick. As she wears a blouse, she dons a cloth cap. The ribbon of the Legion of Honor is pinned on her breast. It was given to her by the Empress Eugenie, in speaking of whom she heaved a sigh, and said, "Pauvre femme! Elle est si seule!" The accent of Bordeaux hangs on her tongue, but she has not Gascon loquacity. Her eye is "attentive" and is still bright. Somebody spoke of her masculine habiliments. She said: "In my situation they were the most convenient and decent. I should have missed all chances of success had I had to bear the weights of the skirts in fashion thirty-six years ago." This accomplished woman has two studios. One is like a stable, lighted from the roof. "I can be here," she says, "avec mes bounes betes." She is fond of her cows, her horses, her gazelles, but does not like carnivorae. They are only in their place in Africa or the jungle of India. Rosa Bonheur has a poet's eye for an ox. It appears to her a strong, plodding, patient being, made to be useful in a homely, unobtrusive way. The cow is the foster-mother of the human race and the ox the humble laboring auxilliary. Rosa Bonheur's kine, know her voice and low when she pats them on the neck They are kept in the open air when the weather permits. Her students are infinite in number. As she is rich enough to live according to her tastes, and to help relatives according to her generosity, she has generally left off working for dealers. Now and then she executes an order for some English or American amateur or dealer; but she won't bargain, and if they are not satisfied with her terms she says bon soir. The Paris boulevard press she holds in horror. Those who write her up to-day would write her down to-morrow unless she sent them sops they might require. I think her studies will add immensely to her fame when they get known. But that will not be in her lifetime. Her heirs can do with them as they please. She looks tired and I dare say is tired. Her vicarious maternity has been a source of satisfaction to her, but she has not got out of it and out of her wide-world fame all she craved for. However, she has no cause to complain. Her life has been one of high interests and satisfied instincts. She was a born lover of nature, of animals and learned how to use the pencil and paint-brush as easily as she learned to read. Her lot has been cast in pleasant places and with relatives to whom she plays. She had also devoted friends. For society she never had any liking, and the genteel classes and she were out of touch. They were conventional, and she was only happy in being unconventional and gauging her own gait just as she chose.

The campaign for female suffrage is fairly begun in Albany before the Constitutional Convention, and able speeches in favor of the reform were offered by Mrs. Mary Putnam Jacobi and others Mrs. Jacobi reminded the Committee that woman was not a mere appendage of the home, for in New York State 360,000 women cross the threshold of home to pursue productive and gainful occupations, and yet have no vote; that in Brooklyn women pay taxes on one hundred and three million dollars' worth of property, twenty-two per cent. of all, and yet have no representation She met the usual "physical force" argument by showing that neither in Europe nor here does the ability to bear arms determine who shall vote, and reminded her hearers that if woman is relieved of the perils of war she gives a fair equivalent in the perils of childbirth. The next day there was presented to the Convention the petition of the opponents of suffrage. They feared that the granting of it would reduce the legal privileges that women now enjoy; and they protested against its obligations being imposed until the majority of women had unmistakably asked for it. They say, and it sounds as if a lawyer had penned the document: "Until a majority of the women of this State have indicated their desire to be subrogated to the obligations of the suffrage we do not think that the Convention will be justified in proposing to impose upon women the novel duties which they do not wish to undertake, and the consequent deprivation of the privileges which they now enjoy." The petitions against the omission or the word "male" from the conditions of suffrage ran into the hundreds of thousands, and the arguments are earnest; but we presume that New York will not this year grant the reform asked, no matter how reasonable. She will let Kansas, Colorado and Wyoming do the experimenting a little while longer.—New York Independent.

The second annual report of the women's branch of the horticultural college at Swanley, England, is just published. The women who completed the first course of two years last June are all pleasantly and profitably employed. That women gardeners are in demand is certain by the number of applications received. Some are wanted to undertake the care of gardens in London suburbs, one to take charge of a convent garden in Nottingham, another as head gardener to superintend the glass-houses. A tempting offer is for a woman gardener to take charge of the grounds of a villa at Cannes, and another is required to superintend the care of large grounds near London, with greenhouses and conservatories. The instruction at the college consists of three hours' theoretical study and five hours' practical work. Several laborers are engaged at Swanley, so that no arduous manual work is compulsory upon students, many of whom, however, have the good sense to acquire experimental knowledge of even the heavier labor. The class-room work includes the study of horticultural and agricultural chemistry, geology, entomology, and botany. Several professors attend regularly in the various classes, and both poultry keeping and bee-keeping are branches of the instruction.

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BOOK REVIEWS.

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Human Nature: Considered in the Light of Physical Science, including Phrenology, with a New Discovery. By Caleb S. Weeks, author of "Human Life," etc. New York: Fowler & Wells Co., 27 East 21st street. Pp. 240.

The author aims in this work to consider human nature in its physical aspects. When the nerve system and brain are understood, some progress may be made in understanding the lessons of the human organism. Mr. Weeks outlines the basis of human nature as it exists in the physical structure, giving a partial unfoldment of the character of the brain regions and setting forth, as he claims, a newly discovered fact in the classification of the organs, of great importance, the author believes, to a philosophical view of the subject. The volume contains numerous phrenological illustrations and delineations of character.

Isabella of Castile. By Major-General O. O. Howard. Illustrated with photogravures, and text illustrations by F. A. Carter. 12 mo., cloth; illuminated cover. 340 pp., $1.50. New York, London and Toronto: Funk & Wagnalls Company.

General Howard is not unknown in the literary world. His "Donald's School Days," "Nez Percés Joseph," "Count De Gasparin," "Life of Zachary Taylor," and other books have brought him honors. His new book, "Isabella of Castile," should bring him fame. Queen Isabella lived through four wars, and, in the main, the history of those wars is the history of her actual life. The author took a brief leave of absence and personally visited Spain, making calls at Isabella's place of birth, baptism, childhood, education, betrothal, marriage, and burial, and at other points of interest, preparatory to the issue of his work. He narrates her life history with a feeling pen, and many a pathetic episode attending her family life excites the sympathy and increases the interest of his readers. Admitting her faults, the author accords his heroine a high niche in the gallery of honor, for her virtues and achievements, and for the generous and fearless support she gave to Columbus in the hour of his greatest need. The volume is elegantly bound. The photogravures are beautifully executed in tints. Among them are: Isabella Offering Her Jewels to Columbus—after the painting by Degrain; The Cathedral at Toledo; Court of the Lions, at Granada; Tombs of Ferdinand and Isabella, also Peter the Cruel and Wife, in Cathedral at Granada, etc. The many text illustrations are appropriate specimens of the engraver's art, and the map of Spain, tracing the queen's court travels, adds to the historical value of the book, a copy of which should find place in all public and private libraries, and in every American home.

MAGAZINES.

A paper which should interest all thinking women, particularly mothers, is Mrs. Alzina Parsons Stevens' discussion of "The Child, the Factory and the State" in the June Arena. Mrs. Stevens is the Assistant Inspector of Factories of the State of Illinois, and she has all the facts at her fingers' ends and knows what she is writing about. The picture she shows—a plain statement of statistics—of disease and misery and slave-wages and insecure employment should make some impression upon the minds of those who have had happy childhoods and strive to secure happiness for their own little ones. Victor Hugo's masterpiece, "Les Miserables," is well known to American readers and many readers of the current magazines will turn first to Mr. Flower's thoughtful and suggestive critical commentary on "Victor Hugo's Social Ideals." It is the concentration of the great poet's social philosophy. This number of the Arena opens its tenth volume, and is an especially notable issue. It contains over one hundred and seventy (170) pages.—Astronomy and Astro-Physics for June has for its frontispiece a photograph of Gale's Comet, taken by E. E. Barnard, Lick Observatory, and the opening article of the number is a discussion of the comet by Professor Barnard. W. H. Pickering writes on "The Forms of the Discs of Jupiter's Satellites." Professor Barnard gives "Recent Observations of the Satellites of Jupiter," and Frank H. Bigelow and H. A. Hazen have papers on "West Indian Hurricanes and Solar Magnetic Influence." "Spectra of the Great Nebula of Orion and other Well-known Nebulæ," is the title of an interesting paper contributed by W. W. Campbell. There are other articles and numerous notes of interest to all who are students of astronomy and to readers of scientific tastes generally. Carleton College, Northfield, Minn. $4 a year.—Humanity and Health for April-May is a number of unusual excellence. Among the papers which should be read is "Alcoholism a Disease, Not a Crime," by the editor, Dr. Ella A. Jennings. 93 Clinton Place, New York. $1.00 a year.

From the Smithsonian Institution we have received "Scientific Taxidermy for Museums," (based on a study of the United States Government Collections,) by R. W. Shufeldt, M. D. It is from the report of the U. S. National Museum for 1892, pages 369 to 436. There has been as much in the science and art of taxidermy (as exemplified by the various methods of preparing and mounting animals for museum exhibition) as in the building, stocking and managing of museums. No amount of architectural beauty of a museum hall will serve to shield a person ignorant of taxidermy from the criticism that kind of work is sure to arouse. Taxidermy, as in the case of all the arts and sciences, was nursed in a cradle of crude beginnings. Dr. Shufeldt is confident it came into being with such prestine pursuits as prehistoric tanning, and embalming the human body and the bodies of domestic animals, as cats and dogs, found in prehistoric remains of Egypt and elsewhere. Dr. Shufeldt ranks high as a taxidermist and this work with its large number of fine illustrationf, is one of great value to those interested in the art and science to which it is devoted.

Captain Julius A. Palmer, the well-known Hawaiian correspondent, has for many years made a study of the esculent and poisonous qualities of mushrooms, and the result of his investigations are soon to be given to the public through the house of Lee & Shepard.

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J. M. Arnold, of Kansas, writes for a copy of the Report of the Liberal Religious Congress held in this city and adds: "I am a dyed-in-the-wool Spiritualist, but I believe that Congress is putting into practical form the ideal which I have entertained in regard to religion for more than forty years. I expect soon to apply for membership. There is quite a number of Liberals in this part of the country."

"Le Merveilleux Scientifique" is the title of a book sent us by the author, J. P. Durand, a' Arsac par Rodes, France, published by Felix Alcan, 108 Boulevard Saint Germain, Paris, which may be designated as a book on "the marvelous which has also become scientifically established," as the best paraphrase to give an idea of its scope. It is a book of 343 pages, in large octavo, and executed in the usual excellent style of this house; containing "Un Bout de Preface," a bit of preface of sixteen pages in which this significant sentence appears: "To-day those who observe and reflect are generally agreed that our civilized world is entering into a great crisis, where the most deeply grounded institutions of society as well as the manners and beliefs on which they repose will be at stake." Reviewing hastily the advances in science, the establishment of the doctrine of Darwin, he alludes to the wonderful advance of hypnotism to the rank of a science, and the comparatively recent foundation of societies for psychical research in which men of note in science allow their names to appear and lo! "The Question of Apparitions!" "The Question of Ghosts!" is allowed by the society "Physiological Psychology" in Paris as a matter for discussion. He follows with a general view of progress made in the investigation of hypnotism, and in other sections gives further particulars in regard to mesmerism, including in this animal magnetism, biomagnetism, the telepathic agent, etc.; Braidism, including hypotaxy or sensorial suggestion; fario-grimism, including suggestion exprimée—suggestion carried out—and ideoplastic, concluding with occultism and spiritism, and giving at the close of his work a very full resumé from the report made by Prof. Charles Richet of the experiments with Eusapia Palladino. Of this author, Lucien Arreat in an article published in January said: Dr. Durand de Gros had made known to France ten years before Dr. Liebault the forms and applications of suggestion. His "Electrodynamisme vital," etc., dates from 1855; his "Cours theorique et pratique de Braidisme," etc., from 1860. And not only did he treat of suggestion in his works on physiology, psychology, and pathology, but he had perceived also, and expressed in a very clear manner, the principle of the plurality of consciousness, or of psychic centres, illustrated since by Messrs. Pierre Janet and Binet, among several others. This work will vindicate his title to be regarded as an "initiator," a "combatant of the first hour."

Rebus, the Russian Spiritist journal according to La Revue Spirite gives an account of a conversion from skepticism of a Russian professor, Mendeleiff, on the authority of Aksakof, which is in brief as follows: While M. Mendeleiff was engaged in some government service at Orel, he was induced by ladies to attend a séance at their house on condition that he imposed the conditions. The séance took place in presence of the ladies, their mother and some friends. Their mode of obtaining communications was as follows: They arranged the letters of the alphabet on a piece of white paper and used an upturned saucer on which was marked a line or pointer in black. On placing their hands on the saucer, it would move toward the letters the pointer indicating the letters to form the words composing the sentence in the communication. Prof. Mendeleiff took the following precautions: He bandaged the eyes of the mediums securely and then covered them over with a woolen cloak. He then conducted them into the séance room and placed them at a small table facing each other, wrote the letters of the alphabet without observing any order about it and prepared the saucer to be used as a sort of planchette. Having assured himself again that the bandages were well secured, he disengaged the hands of the mediums from their cloaks and placed them on the saucer. He seated himself at a large table, pencil in hand. The mediums having never been subjected to such conditions were fearful that no results would occur from this experiment. As had been agreed the professor put a question mentally. Two minutes afterwards, the saucer set itself in motion. "Is there anything said?" inquired one of the mediums. The experimenter replied in the affirmative. He was writing without saying a word, the letters which the saucer indicated by stopping before them in its movements. This lasted ten minutes, when suddenly M. Mendeleieff left his place in great excitement and exclaimed: "Stop! Enough! I see there is no trickery! But I don't understand anything about it. There must be some incomprehensible things for us savants; as for you, mesdames, you will perforce lose your reason, perhaps.....I advise you to abandon such doings." The professor never revealed what this mysterious communication contained: it is evident that his inveterate skepticism had received a shock from the fact that he must have been a witness of a striking case of clairvoyance.

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APPENDIX.

This covers eight pages and was not included in the American edition. It is devoted to a brief account of a young medium who under spirit influence wrote poetry of a high order. Extracts from these poetic inspirations are given. The appendix is an interesting and most fitting conclusion of a valuable book.

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A full report of the Proceedings of the American Congress of Liberal Religious Societies, held in Chicago, has been published by Bloch & Newman. Copies for sale at this office and sent by mail at 25 cents a copy.

C. Bolton writes from California: I went to hear Mrs. E. L. Watson at Sunny Brae. She is a grand woman, and interesting speaker, so earnest that she kept the attention of all her hearers. The house would not hold all, and many listened at doors and windows.

The following utterance of the lawyer who defended Madeline Pollard in the notorious Breckenridge case should be printed in letters of gold, and should enter into the life pledge of every young man and woman in the land: "I stand here for a higher womanhood. I stand here to demand the same standard from woman and man. I stand against such sentiments as this defendant has uttered, that 'such baseness injures the man, but destroys the woman.'"

A recent decision of the city attorney of Milwaukee that a valuable piece of property held in that city by Archbishop Katzer is subject to taxation, has led to considerable discussion and brought to light the fact that there is a strong church-taxation sentiment in that city. A special correspondent of a Chicago daily says that the Lutheran denomination which stands second in Wisconsin in the value of its church property, the Catholic church being first, is said to be in favor of taxing church property; that is, the majority of Lutheran communicants favor it, and that this is true also, it is believed, of the Methodists and other of the evangelical denominations.

There is a case before the Inter-State Commerce Commission (Rev. Edgar W. Emerson vs. the Chicago & Northwestern Railway Co.,) involving the question whether ordained Spiritualist ministers and mediums are legally entitled to reduced rates on railways. One of the defendant's objections is that Spiritualism is not a religion. Spiritualist ministers have the same right morally to half rate fare that the orthodox clergy have. But we see no justice in these favors by railway companies to any ministers, when they are withheld from the farmer, the mechanic, the laborer. If a minister cannot afford to pay full fare, let his society raise his salary, and encourage him, as a moral teacher, to oppose privileges to classes, instead of trying to obtain for him half fare rates because he is a minister. A minister or lecturer may be entitled to reduced fare in consideration of the amount of patronage the road receives from him or of some service rendered—the same is true of a lawyer, merchant, or mechanic—but not because of his profession.

In receiving communications by automatic telepathy, you are liable to receive inaccurate and misleading statements, imbedded in the midst of a mass of accurate detail relating to unknown facts. One day last month I had a message perfectly accurate at the beginning and at the end, but in the middle there was a false statement as to a visit to the Abbey, interpolated apparently without any object. In that case, however, the handwriting changed, the false statement was in quite a different handwriting from the rest of the message. There is no reason why any one should investigate these wonderful powers of the human mind if he has no time to spare, or if he is so incapable of reflection and discrimination as to lose his balance, when his hand, writing automatically, writes a falsehood. Investigation is only for those who can spare the time, and have sense enough to look at everything critically and philosophically. —W. T. Stead.

The growth and development of higher faculties will inevitably enlarge and extend all life. The world is one thing to the savage and quite another to the man of education and culture. It is one thing to the rudimentary powers and another to him whose powers are developed. The powers that assert themselves as faculties of mind in the higher life are faith, hope and love. It is in the growth of these that humanity comes toward perfection. By living in these faculties the vital centre is transferred from the physical to the spiritual. So far as a man's nature becomes spiritualized; so far does it become one of power to dominate and transcend all conditions. "Where the spirit of God is there is liberty"—not merely in theory, but in actual fact. Limitations are in the physical; freedom is in the spiritual. The exalted life—exalted by justice, sweetness, sympathy and generosity—is the life correspondingly free.—Lilian Whiting.

The otherwise well-worn stepmother question has taken on a new phase in Wilkesbarre, Pa. Mr. Cornelius Boyle of that place, having lost his first wife, took unto himself another some two months afterward, and with his children and Mrs. Boyle No. 2, who is a pretty, young woman of seventeen, continued to live in the old home, says the New York Commercial Advertiser. Everything seems to have gone along in the smooth conventional way that things should go until at last, so says Mrs. Boyle, "Jamesey," who is the eldest of the little Boyles, "began to cut high jinks and had to be scolded and ignominiously put to bed." But though Mrs. Boyle considered herself equal to the task of training the Boyle shoots in the way they ought to grow, she was not at all prepared for the startling happenings that followed. It seems that the spirit of Mrs. Boyle, solicitous for the welfare of her progeny, appeared and took an active part, being, in fact, the leading character in the subsequent proceedings. Mrs. Boyle, that is, avers that it was the ghost of her predecessor that turned over the furniture and knocked her on the head. At the first appearance, as on the second, there was no opportunity for conversation, for Mrs. Boyle fainted at sight of the phantom's face. But the third time, being a courageous woman, she asked the ghost what it wanted and was admonished in ghostly lingo to beware how she treated the children. If such visits are to become an established thing candidates for stepmothers will have to go through a preparatory course of training for the development of their nerves.

A few words in a letter accompanying a fragrant and appreciated gift of Magnolia blossoms, Cape Jasmines, and roses from A. W. Hill, of Summit, Miss., to the editors of THE JOURNAL awakened interesting reminiscences of the days when history was being written in the blood of the best and bravest young men of the North and South, and also brought the encouraging thought, that the hearts of true men, beat, after all, as one, when temporary feuds are forgotten and the ever present, underlying spirit of fraternity is allowed its rightful expression. These are the pleasing words from our Southern cotemporary accompanying the flowers, "Brother B. F. U——. This is a much more pleasant greeting to each other than what you and I were doing in 1863-4 and '5, isn't it? A. W. Hill, Private, Fifth Arkansas Light Artillery C. S. A." Truly, flowers and fraternal words are far more acceptable messengers between men than shot and shell, or hate-breathing notes of war.

Mr. Stead in his account of his return to England, says: One passenger said that he was very much startled in New England to find how very widespread was the practice of holding private séances. He said that his mother-in-law was an extremely sensitive medium, but that nothing in the world could induce her to give a public séance, and although he had married her daughter, he was only admitted on one occasion. This, he believed, was rather the rule than otherwise. New England society was honeycombed with séances, but they were all strictly family gatherings, from which all strangers were absolutely excluded. On one occasion he got into the room by mistake, and was not turned out. He was immensely surprised to find that the second control, which spoke through his mother-in-law, spoke with the voice and gave the name of a deceased brother who had been killed in the Zulu war. He had not been thinking about him, but the likeness of the voice was unmistakable. A full description was given of the way in which his brother had been killed, and a number of persons were mentioned of those who had served in the army with him, and whose names had not been consciously in the minds of any of those present.

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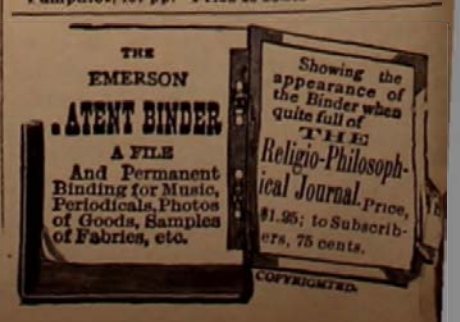
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Publisher's Announcements, Terms, Etc, See Last Page

THE OPEN COURT.

THE PSYCHICAL SCIENCE CONGRESS

TABLE-TILTING AND TELEKINETIC PHENOMENA

By Professor Alexander, of Brazil.

[Accepted by the Psychical Science Congress Committee and read in part before the Congress held in Chicago, August, 1893.]

III.

My next case, while it is typical of much that is said to occur in Brazil and has, therefore, a descriptive value, is unfortunately weak from the lack of corroborative evidence and depends almost exclusively on the assertions of the two principal witnesses, Sr. Augusto G. Pereira and his wife Donna Luiza Candida Pereira. The former is a Portuguese mechanic, and has a small business in the Rua do Conde d'Eu, Rio de Janeiro. I found from inquiry that his reputation is now, as well as at the time of the occurrences, that of an honest, hard-working man. When his case was read before our society, it was objected that people of his class are too prone to believe in the marvelous. This may in general be true; but the manner in which this witness gave his evidence impressed me with confidence in his veracity, the defects of his narration seeming to consist rather in the omission of details than in their distortion or exaggeration. At successive interviews with him I obtained new particulars—not involving contradictions—but indicating a slowly reviving and not quite perfect memory.

I now submit his statements to the reader, premising that, though they have Sr. Pereira's signature and are in substance his, the wording is my own as well as the plan of the house made from his description:

(10.) In the year 1881 my wife and I came from the interior and settled down at Queimados (at a short distance from Rio) where we hired a small house near the station. This house (or rather cottage) had only one room in front, behind which there was an alcove boarded with pine and having a very low ceiling. The door of the alcove opened into a passage which ran from the front room to a small kitchen at the back. The disposition of the rooms was, according to my recollection, that of the annexed plan. In this alcove stood an old iron bedstead, with boards, but without a mattress, and two trunks; the one containing clothes, the other, crockeryware. These objects were in the house when we first came, and we were, I believe, told that they had belonged to our former landlord, then deceased.

On the first night after entering the house we took up our quarters in the front room. We were quite alone. There were no cats, no dogs, no children. The windows and doors were well fastened. It was already late—perhaps nearly midnight—when we heard the splitting of firewood in the kitchen followed by the loud crackling of a fire that sounded as if it was burning actively. We got out of bed and looked. From our end of the passage we could not see the stove—but neither could we perceive on the walls the reflection of the flames that we heard so distinctly, and, as it seemed, burning in the kitchen itself. When, however, we entered this part of the house the sound ceased; the fire was found unlit, and the door and the window was still fastened. No sooner had we returned to the front room than the same crepitation was heard again. Afterwards we both distinguished steps like those of a bare-footed person coming along the passage and entering the alcove. The trunks seemed to be opened and shut, and the clashing of porcelain was heard.

I believe that both my wife and I perceived the same sounds at the same time. Together we heard the splitting of firewood, the crackling of the flames, the footsteps, the opening of the trunks, the noise of the plates and finally the cracking of the boards on the French bedstead as if some person were lying down on them.

I will now refer to a remarkable occurrence that took place on this same night. The footsteps seemed to come into the room which we occupied; and the candlestick with the lighted candle in it was suddenly snatched from the form on which it stood and thrown violently to the ground. At the moment of this event neither of us were touching it. I lighted a match and saw the candlestick with the candle still in the socket standing upright on the floor at some distance from the form.

We were naturally alarmed at all this; and on the following day we told our nocturnal experience to some neighbors, receiving, as might be expected, the cold consolation of those who attribute such facts to a disordered imagination. Two men, Manoel Rodrigues Marques and Antonia Ribeiro de Souza, the first a tailor and the second a tanner, protested against the possibility of such phenomena, and offered to mount guard at my house on the following night.

They came armed with daggers and a pistol, and laid themselves down outside the house on a mat extended before the door, while my wife and I occupied the same place in the front room. The manifestations were repeated; the same sounds being now heard by four witnesses, who had first taken care to visit and examine minutely all parts of the house. One of them, to convince himself that the fire had not really been lit, put his hand into the ashes, which he found to be completely cold. Nevertheless, the sounds were, as before, quite loud; and the splitting of the firewood might have been heard even from the street. There was a tannery next door; but the only person who slept there at night was the same Sr. Ribeiro de Souza who was now watching with me and helping me to discover the disturber of my peace. After my friends had lain down again Sr. Ribeiro felt a foot treading on one of his hands. He immediately struck with a dagger at the place where he supposed the offender to be, but the only result was that the point of the dagger was buried in the floor. We became at last afraid to stay in the place any longer; and at 1 o'clock at night we all went away to the residence of one of my companions.

On the next day I gave up the key to the solicitor who had let the house. He seemed to know well what the reasons were that obliged me to move. I believe that some people who had taken the house before me had not been able to remain. When I first took the house, I was not aware that among the neighbors it had the reputation of being haunted. It was only after my own experience that I was told that others had also heard the sounds.

At the date of the occurrences above related I had no belief whatever in spiritism.

Augusto Goncalves Pereira.

Rio de Janerio, December 14, 1892.

Donna Luiza Candida, the wife of Sr. Pereira, corroborates the account given by her husband. She is a Protestant, and, although she did not refuse to give her evidence, she is really averse to mentioning the subject, which she regards with the distrust of a person who believes in the devil.

The above narrative agrees perfectly with my memory of our experiences in Queimados. I was much frightened at the time. The sounds were heard when the house was in darkness, and ceased as soon as the candle was lighted. No proper candlestick was used—we had not yet furnished the house and the candle was simply placed in a bottle. It was this that was taken from the form and thrown on the ground. I am positive that neither of us touched it on this occasion. The house was a new one, and there were no signs of rats in it.

This declaration I took from the lips of Donna Luiza. She afterwards affirmed that there was a large tin basin in the alcove filled with articles of porcelain. A sound was heard as if these were being removed, one by one, and placed on the ground. There was no direct communication between the alcove and the outside of the house.

Sr. Pereira informed me, in answer to further questions, that their house was the last but one in a row. In the end house lived an old black woman, who, he now supposes—for no valid reason that I can discover—might have been the medium for the manifestations. He added that the rooms were searched three times on the first, and twice on the second night, and that their fears did not deter them from going into the mysterious alcove. The noises could not have been caused by rats, for, having left a cheese on the kitchen table, it was found intact in the morning, not even the parings or other fragments being touched. He roughly estimates the distance to which the candle was removed when it was carried from the form to the ground, to have been about five or six feet. On this occasion the light was extinguished. He also says that, before his companion felt the foot treading on his hands, steps had been heard going towards the door.

In the investigaton of this case I visited Queimados, a small place situated on the Central Railway. I found that the house where Sr. Pereira lived had suffered alterations since his time. It is doubtful that it ever had the reputation of being haunted—even for a short period—for by my inquiries I could

not discover the slightest trace of such popular belief. Sr. José de Moura an old man who lived at Queimados in 1881, and who let a house to Pereira and his wife when they moved away from the first, declares that he heard their account just after the occurrences. When I read Sr. Pereira's deposition to him, he exclaimed that it must be true for that was just what he had been told on the occasion.

The solicitor and the tanner spoken of by Sr. Pereira are now dead, and the tailor cannot yet be found.

The old owner of the house at Queimados, Domingo Pedreiro, neither lived nor died in it as Sr. Pereira supposed. It had been occupied by a woman of doubtful reputation, who died there of small pox in a state of complete abandonment. The objects left in the house may possibly have belonged to her—but of this there is no proof.

The only positive evidence we have, then, for the case, is that of Sr. Pereira and his wife—slightly confirmed by the exclamation of Sr. Moura—and had I found anything in the character of these witnesses to cast the least suspicion on their veracity, I should of course have rejected their account altogether.

With regard to the sound of splitting heard, it may be noticed that wood is used almost exclusively as the fuel of the country. The noises in general seem to have been of an objective nature—if, indeed, any well marked distinction can be drawn between objectivity and subjectivity in such phenomena. It is not proved in this case that there was any connection between the occurrences witnessed and the habits of a life once associated with the locality. But in other similar cases some relation of the kind has been found to exist. The conclusion that a reasoning intelligence, however low in the human scale, may pass beyond the grave into an irrational automaton, and thus continue for a period more or less prolonged, is not a pleasant one to contemplate; and it may be hoped that some other explanation will be discovered of the Polter Geist phenomena.

(To be Continued.)

A CASE OF PREVISION.

By W. W. Walker.

To aid in elucidation and final correct settlement of the prevision question, I offer the following facts:

My wife used, in her lifetime, often to tell that she had a premonition of certain events that had occurred, and, being naturally skeptical in such matters, I requested her to inform me of some of the coming events which she foresaw. This she agreed to do. Our nearest neighbor, Mrs. H——, was a most estimable woman, and she and Mrs. Walker were fast friends and very intimate. Well, one day she told me with great sorrow and much feeling that she had a premonition with regard to this dear friend and her family which was sad in the extreme. A visitation of unusually distressing sickness awaited her and her family in the near future, and that, at least, Mrs. H—— would certainly die, and that, too, under circumstances of peculiar sadness. The doomed family were remarkably healthy. But nothing I could say shook her faith in the least in her doleful prophecy. On inquiry, I found the family were all well. Mrs. H——'s brother, who had just arrived from Iowa on a visit (we then lived in Pennsylvania), had a slight headache, and, to be brief, this headache developed into typhoid fever, of which he died. Just before his death, Mr. H——, in strange and cruel disregard of Mrs. H——'s tears and entreaties and his neighbors' protests, left his sad home and went to Iowa, as he said, "To make money." Well, after her brother's funeral, Mrs. H—— and six of her children were prostrated by the fever. She became delirious and in ten days died, under circumstances unusually distressing. Her husband lay two months with the fever in Iowa, and when, after three months, he returned, his wife and her brother were in their graves, his six children just recovering from severe and protracted sickness, heavy debts were incurred, his property terribly wasted, and his former happy home a desolation. Thus was a very unlikely prediction literally fulfilled. Please explain the how, etc.

CONSCIOUS SPIRITUAL LIFE.

By Celestia Root Lang.

I thank thee, my Father, that thou art always present; that thou art in me and I in thee. I thank thee for the knowledge that my life is a conscious part of thee. In the ascending scale of life I look upon all lower life as a part of thee. The life in plant and animal as a part of thee, and of which thou art conscious. But life on the vegetal or animal plane is not conscious of itself nor of thee; and not until life has ascended to the sixth or Christ plane is life a conscious part of thee.

This thought illuminates one of Jesus' illustrations of the same principle, "Are not two sparrows, sold for a farthing? and one of them shall not fall to the ground without your Father." Fear ye not therefore, ye are of more value than many sparrows. If all life was on same plane, the life of a multitude of sparrows might equal in value the life in one human being; however, in the ascending scale of life, all the life in the scale below does not equal one human life.

Again, all the undeveloped life in the lowest scale of human beings does not equal in value one life on the plane of reason, nor all the developed intellect as pure intellect without the spiritual, does not equal one developed soul—one conscious spiritual life. A line of spiritual insight somewhat similar might have preceded that burst of thought from the lips of Jesus in regard to John the Baptist, "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven" —spiritual world—"is greater than he," that is, the soul that has come to birth or consciousness in the spiritual world is greater than he. And herein lies the difference between Jesus and John the Baptist. In Jesus the soul in the ascending scale of life had come to consciousness; while in John the Baptist it had not. However, John the Baptist was near enough so that he caught some glimpses or perceptions of the spiritual kingdom. While Jesus had entered in and knew whereof he was speaking, Jesus always spoke from within and in the positive degree.

The theory of the ascent of life or spiritual evolution furnishes a solution or at least an illumination of many of the sayings attributed to Jesus and of this one in particular, "To know God, whom to know aright is life everlasting," to know God, to be a conscious part of God, is conscious everlasting life. All life is everlasting or never ending, but not conscious. We apprehend that all the time that life or soul is conscious in the lower grades is during the short interval that life is incarnated in a material form, that during the time that the soul is out of the body or passing from one form to another in the ascent it is unconscious. Life must first ascend to the plane of conscious spiritual life, before that plane of life can become everlasting, that is, we must have the beginning of a grade in the ascending scale before that grade can become everlasting.

In every grade of the ascent of life, the life or soul of that grade is in correspondence with the omnipresent life of the same grade. Hence omnipresent life must rise in the scale of being, simultaneous with embodied life. The reservoir or over-soul from which the life is drawn must be of the same grade as the life manifested or embodied; or, conversely the embodied life draws out the same grade as its own life. It can draw nothing higher than the highest which its own soul can desire and assimilate. This law accounts for the slowness of the entrance of knowledge into the world, and particularly the knowledge of the spiritual.

This holds true of the individual. After his soul or ego has attained the spiritual plane he comes into correspondence with the spiritual and it is easy and natural for him to think and write upon spiritual life —the life which he is living from day to day—as it is for those on the intellectual plane to think and write upon intellectual themes and with much less study, barring the consideration that often the writer on spiritual themes has not had equal intellectual training.

Yet the writer on the intellectual plane does not accept or give credence to the spiritual elucidation, simply because it is outside of his range of vision, it is a plane of life of which he knows scarcely nothing and if he ventures to write on the subject it must be through a series of studies and not as party to the subject. Man will never attain spiritual life through a study of its phenomena; however, the study of its phenomena is useful so far as it is a means by which the life of the soul on the higher plane is made appreciable to intellect. For the intellect to comprehend the peculiarities and correspondences of a higher plane of existence is not to be expected. Yet, when it is attained it is a purely natural existence—nothing supernatural about it. Your correspondence now is with a higher grade of omnipresent intelligence, you are capable of drawing your supply for your necessities from a higher grade of knowledge through your desire for and assimilation of that knowledge. Knowledge gained through the senses and intellect no longer satisfies and by this means the soul is taught to look within for its supply. Neither can it be profligate in its correspondence, it can draw only that which its present need demands and can assimilate, like daily manna. Only in this correspondence the law is not stringent, for it does not require the soul to draw a large enough supply on Saturday to last until Monday. To the soul all days are alike.

"Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven," likewise not every one that is foremost in psychical research has entered into conscious spiritual life; many are searching from without among an accumulated mass of second-hand material. While those who have entered in, have more new and fascinating phenomena within themselves with every new influx of light than they are able to harvest. Old thoughts are put off as they are out-grown, and new ones put on as one would renew their outward garments from day to day.

The sixth plane, the plane of the intuitions and spiritual correspondence, seems to be the channel through which the voiceless, soundless, all-knowledge or omnipresent intelligence takes form and shape and we denominate this spiritual embodiment, "literature." The spiritual life has as good a right to tell of its experience on the spiritual plane and leave the record in the form of literature for the next generation as the denizen of the rational plane. We grant that the literature of the intuitional plane as yet is fragmentary, for the reason that the physical mechanism and the intellectual coöperation of the individual necessary to reproduce the spiritual or inspirational correspondence in the form of enduring literature is not sufficiently trained to be able to translate this voiceless, soundless, correspondence into harmonious language.

Neither as yet is there a demand for intuitional literature. This class must needs create the demand which it alone can supply. One thing, however, must not be overlooked: the spiritual plane in literature is just opening on a permanent natural basis with the supernatural element eliminated. It is not strange, then, that it should assume a new form. The writer on the spiritual plane is no longer able to preface his spiritual message by "Thus saith the Lord," and let that suffice; while his message is as much the word of the Lord as in the days of Moses and the prophets, it is required of him in this age to be able to give a reason for the light that is within and the nature of that light before his word will be accepted. The intellect stands ready to contest every inch of the ground.

The present stage of intuitional literature may be compared to the literary productions of the early Anglo-Saxon writers. Greek and Roman literature had flourished for centuries, and it had reached its zenith and was fast receding on the wave or cycle which brought the dawn of English literature. We see in Caedmon, "The Father of English Song," the first English writer of note who used his own

Saxon language and who appeared in the earliest English history and disappeared from it, with but a fact here and there to fix his place and work—the first awakening of the Saxon soul. How natural it is, that the newly awakened soul first ponders upon the natural world and the wonders of creation where it first finds itself imprisoned in the material body, where it first learns to use its hands and feet and later its intellect and reason.

A newly awakened soul may be compared to a deaf mute of whom, late in life, one should demand that he sing something, and at that instant the deaf mute should feel that hearing and speech was restored. He finds that his organs of speech are not in a very good condition for immediate use. He finds his mind stored with knowledge but he lacks the power of clothing his thoughts in language. His organs of speech, from long disuse and want of training, refuse to obey his will. He finds there is no alternative, he must either acquire by slow and tedious process the power of expression or forever keep silent. Thus, if the newly born soul would make known to the world its new life and correspondences it must painfully acquire the power of clothing its new ideas in suitable language.

The substance of the record of Caedmon's miraculous illumination in a few words is, that he was originally a cowherd, attached to the monastery of Whitby, and even more ignorant than the majority of his fellows, so that in the evenings, when the domestics assembled in the hall to recreate themselves with music after the labors of the day, Caedmon was frequently obliged to retire, in order to hide his shame when the harp was moved toward him. One night, however, as he was sleeping in the stable-loft, a stranger appeared to him and commanded him to sing. Caedmon declared his ignorance, but the stranger would take no refusal and imposed on the poor cowherd the sublime task of hymning the glories of creation. Suddenly a poetic inspiration seized him, and he began to sing verses on the creation which he had never heard before. When he awoke from his dream, the words remained in his memory, and were recited by him to others with new confidence. The Abbess Hilda and the leading men who were with her in the monastery, immediately declared that he had received the gift of song from heaven. He was now educated, became a monk, and spent the rest of his life in composing poems on the Bible histories and on miscellaneous religious subjects, which are altogether in bulk nearly equal to the half of "Paradise Lost," to parts of which some of them bear a striking resemblance. "Satan's Speech in Hell" is characterized by a simple yet solemn greatness of imagination, which may possibly have influenced at some period of his life the more magnificent genius of Milton.

Instead of saying that "he had received the gift of song from heaven," and that "these poems are a bold testimony by a converted Pagan to the power of Jehovah on the behalf of his oppressed people," I would say that, to me, they are evidence beyond controversy of the first dawn of intuitional life or conscious soul in the Anglo-Saxon race.

The question remains or may be asked, why the new-born soul sings or first expresses itself in rhythmical lines instead of prose? I apprehend that the defect of expression is in the intellect; and for a time the intellect under the new influence of the musical rhythm becomes passive and leaves the soul free to catch the wordless, soundless influx of the all-knowledge, with which at the time it is in correspondence. Later, the intellect begins to question and reason on the source of intuition, and thus clips the wings of genius and harnesses it to the cart of cause and effect, and thus the more arduous task of elucidating the problem of existence and the ascent of life, is imposed on the intuitionalists of the present day.

After the spiritual or intuitional plane—which is now being recognized by the intellect and for the first time explained by the scientific method—has been cultivated for a thousand years, it is probable that those who live at that time will have acquired through heredity and soul development a more perfect spiritual language, and I doubt not that those living on the spiritual plane at that time will look upon our feeble effort to translate the wordless, soundless correspondence into language, as we look upon the earliest Anglo-Saxon poems and endeavor to read Caedmon's "Creation" or "Exodus" and "Daniel;" or "Beowulf," "Pier's Plowman," or "Canterbury Tales" in the old Anglo-Saxon.

Another fact must not be lost sight of; that these early Anglo-Saxon writers—like many of the intuitionalists of the present day—had not been nurtured in an atmosphere of literature and were nearing the zenith of life when they were commanded "to sing." Chaucer had reached his sixtieth year before he began to write. Caedmon was no doubt advanced in years. It is evident that none of the early writers wrote from choice, but from necessity; they voiced the new revelations of the incessant soul. The soul reminds me of the skylark which sings as it rises. As the soul rises in the scale of life to the sixth plane its first accent is song or rhythm. This explains the poetic rhythm in the language of sacred writers.

PSYCHICAL PHENOMENA.

By Henry Sharp.

In early life, sixty-five years ago, I had an intense desire to know something of future life and read everything which I could obtain for information on the subject; not that I feared hell, the main Christian hobby of that day, but because I much dreaded annihilation as most young people do. When I was twenty-five years old from constant desire (I trust you will not consider me presumptious) I became partially en rapport with spirit life at which time I saw a number of spirits moving through the atmosphere. They were dressed in dove colored habiliments, but one of the number turned her face plainly to me and although it has been fifty years I fancy I should know her if I should see her to-day. Now while I had no substantiating evidence for thirty years, about that time my experience was fully verified. In the fall of '55 my wife was taken down with a severe spell of sickness which lasted until the spring of 1856, and was still growing weaker and in the last week of March, '56, I had the same kind of vision or clairvoyant sight. I saw in Texas, 700 miles off, three creeks and traveled down one until it emptied into another and near these the third emptied into the same; and while viewing this scenery, I evidently heard a still, small voice saying by impression that unless I took my wife and traveled with her to there, she would surely die, but it did not say that if I took her she would get well. On coming to my normal condition I informed her of my vision and asked her what she would do. She said start as soon as possible, and in two weeks I had two nice two-horse wagons in good shape, a male cook provided, picked up my wife in my arms and carried her to the wagon, placed her on her bed and started for our 700 miles travel. I will here say my wife improved from the day we started until we landed at our place of destination, and although it is 38 years now, she has never been seriously sick since.

But to my vision. As soon as I crossed Red river and was on Texas soil I began looking for my creeks and I was so certain that I should see them as represented to me in my clairvoyant condition that I could not refrain from standing outside of my wagon so as the better to observe, and sure enough I at last saw what I had been expecting for six weeks past since the night I first saw these three creeks, the names of which on inquiry I found to be Post Oak, Choctaw and Cedar. They appeared as familiar to me as the creek around the banks of which I had gamboled for twenty-five years of my life. Now inasmuch as I know that the condition of my mind was the same in both instances, I am fully satisfied in my own mind that I had a full test of a personal immortality in taking cognizance of those spirits who evidently had once been inhabitants of this earth. Now, friend Underwood, I have given you these incidents without the least coloring and shall state but one more kindred incident in my life.

We had an infant girl born to us. Her mother had the measles four months before the child was born, and as is usual in such cases, the child in nine or ten days broke out and the disease seriously affected her lungs and bowels. The matter was she next took the whooping-cough, which also settled on her lungs and terminated in chronic asthma. She grew very slowly and her shoulders became drooped before she died. Some time after her death I saw her—and seeing her in Spirit-life fully satisfied me of the correctness of A. J. Davis' thesis announced in his "Divine Revelation to Mankind: "At death the spirit body immediately assumed the form it would have had, had no misfortune happened," as she was three months after the transition some taller than when she passed into Spirit-life.

I would very much like for someone to give me and your readers their opinion on one thing: Was the whisper or impression which told me to take my wife on this journey from an individual spirit or was it a voice from the Infinite Spirit of the Universe? We have had communication after communication in which the occult force positively asserted that they were individuals, giving name and time of transition, etc., and some communications appear to come from the Great Infinite.

WHAT CONSTITUTES GENIUS?

By Joseph Wright Dickinson.

The admirable article of Mr. J. Louis Berry, in your issue of June 9th, entitled "Edgar A. Poe and his Relation to the Supernatural," which also treats incidentally on the subject of the relation of genius to its oft allied condition of melancholy, would seem to raise once more the question, "What is Genius?" I am minded here to group together a few of the definitions heretofore given, which may not prove uninteresting to some of your readers.

Dr. Johnson defines a genius as "a mind of great natural powers, accidentally determined in a given direction." This, perhaps, few would now admit as satisfactory. Pope, so much admired by that "great Khan of Literature," states, that "what we call a genius is hard to be distinguished by a man himself from a strong inclination." And this leaves us far from satisfied. Coleridge thought that genius meant "carrying the freshness of boyhood into the power of manhood;" and still we are at sea. For that genius must, of necessity, possess "great natural powers;" that it must possess a "strong inclination" for special work; that it needs be that freshness of the soul shall not be lost, so that such work be not done in a perfunctory manner; which, indeed, constitutes one of the charms of enthusiastic genius, and what true genius was ever other than enthusiastic? All this goes without saying. Yet all these are but some of the attributes of genius, and the enigma remains still unsolved. Neither is the question satisfactorily answered by him who defines it to be "the capacity for taking infinite pains," for the Australian savage can do this and distance a Caucasian, without fail, in tracking an enemy. "Freshness of feeling," and "the power of manhood," may sometimes, we take it, be found conjoined, without genius being the result. "Minds of great natural powers" may be "accidentally determined" in the wrong "direction," a direction, too, where distinction of a high order, can never, by any possibility, result. And "strong inclinations," may be found at work, all over the land, in cases where no one could be induced to accuse their possessors of the enjoyment of the gift of genius. Again, it has been somewhat aptly put that the significant distinction between Genius and Talent is, that "a man possesses Talent, but Genius possesses the man." It is from this point of view that another writes:

"Talk not of baffled Genius!
Genius is master of man;
Genius will do what it must
While Talent will do what it can."

Yet we have not, seemingly, with all this, put one finger on the true explanation.

Emerson tells us that "to believe your own thought, to believe that what is true for you in your own private heart is true for all men, that is genius." But neither is this conclusive. For, given large self-esteem, and a narrow intellect, and all this might result—minus the genius. But if we admit and group all these as distinguishing traits of genius; if we further accept the term, "the inspiration of genius," which, I am well aware, many will call "begging the question," were this a regular discussion; if we accept the definition of Raabe who calls inspiration "the echo of the great voice of Nature in the Soul of Man;" if we further agree with Pope that "the voice of nature is the voice of God;" and if, besides all this, we accept the axiom of Victor Hugo, who speaks of "the deep breath of Genius, the respiration of God through the Soul of Man;" if all this, I repeat, be taken for granted, even if only by a few of your more conservative readers, they, at least, will not be inclined very far to disagree with me when I state, that from all this I infer that we are to understand by the term Genius, a nature so endowed that through it the Eternal Thought may be communicated to Mankind. And, further, that this or a similar definition, will alone account for the consensus of opinion implied in the widely-accepted expression, the "Inspiration of Genius."

CHICAGO.

COXEY'S ARMY.

BY BERTHA J. FRENCH.

Coxey's army is a legitimate and potential symptom of the diseased condition of the body politic. Coxey's army is a passing shadow. But it may be the shadow of "coming events."

It is the existing conditions of which this army is the natural outcome—where lies the real menace to our country's welfare. The reasons of our country's present undesirable condition might fill volumes epitomized and condensed. They are—a lack of equilibrium. First, production is greater than demand. Second, the extreme inequality in the distribution of wealth. It is the old, old story, the ten times millionaire and the industrious laborer poorly paid whose wealth is counted in pennies, or worse still, the laborer who cannot find labor.

The blue sky arches over no country, as highly civilized, that has a greater care for its humblest citizen, that is as hospitable to the distressed of every clime as our own United States of America. But a few loathsome blots must be erased before our country is wholly civilized. Capital and labor should be allies, not enemies. Capital is not blameless in the difficulty; neither is labor faultless.

Capital bearing the sceptre of temporal authority is inclined to be selfish and domineering and labor sometimes takes an unwise and erratic course to right its wrongs. The fundamental difficulty is the universal imperfection of humanity. It is easy to diagnose the disease. But what is the remedy? The remedy is more easily prescribed than taken. The supremacy of any one of our political parties does not contain the entire remedy, though the different policies of the parties, has an ameliorating or malific effect temporarily, as has been fully demonstrated. The remedy is not anarchy nor dynamite, but is simply a greater self-less-ness on the part of both capitalist and laborer. It is the approximate realization of the universal familyhood idea—that has shone like a star in the sky of idealism and theory—since the days of remotest antiquity. In the mind of Edward Bellamy floats an optimistic dream of what may be when man realizes there is a you as well an I in the world, when he has become self-less enough, to love the race so well that he cannot be happy in the possession of millions, when his brother is penniless. The palace and the hovel will be a too striking antithesis to the fully civilized man. To the brain of the author of Cæsar's Column comes a nightmare of pessimism of what will be if the race persists in a selfish course. Coxey's army is the target for the pseudo wit and ridicule of the non-thinker. Coxey's army realizes there is great injustice somewhere. They lack the ability to right it. They hardly know what is the right. Though mistaken in their methods is there not something—almost pathetically sublime—even in their mistakes? Men do not undergo the hardships they have undergone for a mere Bohemian escapade. Those that will not realize there is a crisis approaching in our country's condition, should remember those who scoffed at the idea of civil war until the reeling flag at Fort Sumpter proclaimed battle had begun. Rome never felt so secure in her dazzling glory as when the hand of destiny was digging the grave for her power.

The prophetic mutterings of the French revolution were drowned "neath the light laughter of fair women." Men basking in the smiles of Du Barry—heard not the clatter of tumbrels; saw not the Bastile and La Force—nor the glittering blade of la guillotine.

May the people of America learn by the experiences that have been and not by the terrible experiences that may be. Will they strive to materialize Edward Bellamy's fair dream? Or will they carelessly sink into the abyss portrayed in Cæsars Lol-umn?

WILLIAMANTIC, CONN.

AUTOMATIC COMMUNICATIONS.

Question.—"Does cremation of the body after death interfere with spiritual conditions? Is earth burial preferable from your point of view?"

Answer.—"Cremation of the body doubtlessly is the most esthetic mode of disposing of the material habitation of spirit, and there is no partaking of body with spirit after dissolution. None at all, no more than when we leave one dwelling for another."

Q.—"Then would you advise cremation in preference to burial?"

A.—"The mode of dissolution matters little. The freed spirit cares not whether its old shell decays by degrees, or instantaneously."

Q.—"What are so-called materializations?"

A.—"Creations of mind and no real creatures. Physical man wants more substantial proof of continued existence than he has yet found, so spiritual man plays on his mind, and we manage to show him phantasms of his own being, which he takes for materializations."

Q.—"Can you, as is sometimes claimed, foretell future events?"

A.—"When strong passion is at work on a wicked mind, we here are sometimes able to cognize and work out the natural outcome. So we take pains to impress on the minds accessible to us the coming horror, hopeing thus they may be able to avert the catastrophe."

Q.—"Do ghosts of the murdered ever haunt the place where the event occurred?"

A.—"Phantasms of those whose minds were so awfully shocked, reacting strongly on all other minds within their range of influence."

Q.—"Is what is called obsession a possible occurrence?"

A.—"We think it possible that some of our spirits—mischievous ones—might take advantage of a weak mortality to enter temporarily the evanescent frames of such, and so assert their power."

Q.—"Are some mediums, as they claim, able to cure disease by your aid?"

A.—"Some are so constituted that they can be of physical usefulness. All souls are not cast in the same molds any more than bodies are."

Q.—"What is it fixes the limit of manifestation in different individuals?"

A.—"The limit is fixed by the yet misunderstood laws of life. Your ideas of evolution are not true."

Q.—"Is man an evolution in body and mind from lower forms of life?"

A.—"Won't you state precisely your question? The great mistake you make is classing man with lower forms of animal being."

Q.—"But the law of evolution seems unmistakably to show that such is the fact?"

A.—"Yes, in bodily structure, but intellectual and ethical ideas cannot be traced from brute to man. There is where there is no link, there is where soul begins direct from All-Being."

Q.—"What is the dividing line between brute and man?"

A.—"The knowledge of where 'ought,' and 'ought not' begins and ends."

Q.—"But have not animals ideas in regard to right and wrong? Dogs for instance?"

A.—"No ideas—they have knowledge through experience of the things which react in hurtfulness when persisted in."

Q.—"But does not such knowledge indicate to a degree moral ideals?"

A.—"A concept, but not a moral force."

Q.—"Whence do man's moral ideas come, are they from evolution?"

A.—"From the source of All Being (of which you can have only the faintest concept) but though not an evolution from animal to man, is still so pervasive as to have its shadow-like reflex images in the lower forms, as in animals, for instance."

Q.—"Is love a means of discipline, as well as a spring of perpetual joy?"

A.—"Your question goes to the root of spirituality, and would demand volumes to reply—but in brief we may say that love is the root, power, and substance of all things, spiritual, temporal, and carnal."

Q.—"Why are such stirrers-up of evil among their fellows as X—— and Y—— allowed to exist and go on doing harm to so many innocent persons for so long a time?"

A.—"Yonder comes a clairvoyant spirit who will give a hint as to the all-pervading Spark of vital power which keeps such as these who have no higher ideal, in physical existence."

Q.—"What is the spirit's explanation?"

A.—"Splendid germs are planted whose outcome by reason of poor soil filled with all sorts of mortal barrenness and spiritual dearth, sends forth such persistent roots of evil as those of whom ye speak."

Q.—"Shall those who have inherited evil appetites, passions, or proclivities which they spiritually abhor, but have not strength of will to wholly overcome here, be obliged to do penace for such weaknesses when they come over to your side, or will such weaknesses be dropped with the physical form?"

A.—"Appetites belong to the planes where they emanate. If those appetites and proclivities are detested and protested against by those who inherit them they may be forgotten and obliterated in new environments."

Q.—"Does evolution continue on your plane?"

A.—"Evolution is the Law of Life. Beginnings are often really endings of one phase of existence. You know so little! There is much which as yet is hard for you to understand; Wait—Search—Study."

S. A. U.

TWO SEANCES IN THE ACADEMY OF PSYCAL STUDIES IN ROME, VIA RAFAELE CADORNA NO. 13.

[By Helene Countess Mainradi, born Countess Bouxhoeveden.—From Psychysche Studien for May, 1894.]

On Wednesday, March 28th, having arrived in Rome, we went immediately, my husband and myself, to the above mentioned academy, where we were received quite fraternally by the kindly and talented director, Professor Hoffman. He invited us to a séance the following day. On this occasion four mediums were presented to us, Messrs. Magni, Cecchini, Boella and de Giacomo. Fifteen persons attended this séance, among them Doctor Santangel and the renowned Polish painter Siemiradzky, an extraordinarily interesting man, who devotes himself with all his faculties now to spiritism, after having been an ultra materialist.

We formed a circle about a large, long, ho[illegible] four-footed table. Every one on the req[illegible] own[illegible] Hoffman was pledged not to let go hold [illegible] and knees of his neighbor and to obse[illegible]

tion. A lamp with a red glow was extinguished by command of the spirits; almost immediately the table rose with waverings and rappings, so high, that our hands could not follow it; after two or three seconds it came back into its place in our midst.

Mr. Hoffman wished for a longer similar levitation and asked that the phenomenon be repeated. But to our amazement the table vanished from beneath our hands, went, God knows how, out of our narrow circle, where we were sitting hand in hand, arm to arm, knee to knee immovable, behind our shoulders to the medium de Giacomo who, at desire of the spirits, had retired a moment before out of our circle in order to seat himself in a corner of the room. Light was brought and we found de Giacomo in a trance, wound about with cords, and stretched upon the table and so peculiarly fastened, that he could not have done it himself. The lamp was again extinguished and now began a mad movement of elements. Glowing sparks, shining stars and butterflies flew around, above, below, behind for several minutes. Five shining stars came upon my face, I felt five fingers plainly in my hair; my left hand, which held the right of the medium, Cecchini, was grasped in a hearty and friendly way. Then I raised two of my fingers, and a little cold finger remained in mine and then vanished, I know not how. My husband, Mr. Siemiradzky, and others were embraced and kissed. "Light, light," cried we all—then I observed that my arm was fastened to my chair, without my having noticed the least movement of it except a light plucking at the sleeve. Again plunged in darkness, I noticed that the hand and arm of Cecchini trembled violently. He was groaning pitiably. In order to free him from these sufferings Mr. Hoffman lighted the lamp, and we saw Mr. Cecchini in his shirt sleeves without any coat on and this coat on the body of the sleeping de Giacomo! Here I must again repeat, that Siemiradzky had never let go of the left hand, nor I of the right hand of Cecchini. How could he have taken off his coat?

I requested the spirits, who call themselves Herz, Allan and Amus, to do us the favor of bringing the spirit of my dear nephew, Theodore, in Russian, Fedor. Immediately I was kissed quite distinctly on my left hand. The kiss could not have come over my shoulders, however thin a human body might be, for my arm was as it were tied to that of Cecchini; opposite, the circle was unbroken, and Cecchini could not have imprinted the kiss without bending over. I adjured the spirit of my nephew to write me something to assure me of his identity. But the séance was forced to close because of the exhaustion of the medium.

At the séance held the next evening the same persons assembled, two mediums however, being absent. Professor Richet attended this séance. At first we succeeded in obtaining only a slight levitation of the table on which the following objects lay, a drum, a small musical pipe, a trumpet and some twine; all was carefully examined. Soon everything broke loose; on all sides, up to the ceiling, down, up, around our heads, there was a buzzing, whistling, drumming, trumpeting in quite a fearful fashion. This merry orchestra kept scurrying about in the darkness without ever touching any one of us! During this confusion I felt as if it were a paper fly into my face and onto my hands. We requested a light, and then we saw stretched before my eyes a long strip of paper on which was written in pencil in Old Russian sentences of which the following is a translation: "No patience reigns here. This is worth encouragement!"

On the wristband of Richet we found the word "Heureux"—"Happy" also written with a pencil, and in the midst of our circle a white vest with a watch in its pocket, which had been taken from Cecchini, who lay in a deep trance, and had been firmly held by my husband and Richet.

There was again some rapping, and we received the order in French to go out and leave the medium De Giacomo in darkness behind. We staid behind the only door to the room and heard a rough tumbling about. A violent blow came after some moments to our ears and Professor Richet stepped into the dark room with a light, where De Giacomo lay motionless upon his chair—with a piece of twine on his neck, his head bound to the foot of the table and his body fastened to his chair with twine and so strongly that he himself could not have done it. Professor Richet looked carefully into this with the greatest amazement. Then we received the order to go out again. After some seconds we saw a light through a crack in the door, and immediately appeared De Giacomo on the threshold. Being questioned by Richet, he said somebody had firmly bound him up, but who did it, and how it was done, he could not himself conceive. And so ended this second séance, unfortunately for me the last one, because I was compelled to leave Rome the next day. When I extended my hand to Professor Richet to bid him adieu, I asked him whether science could explain such phenomena. He answered "Ah, Madam, science alone is not capable of it!"

In a letter to Professor Ochorwicz, Professor Richet, in reference to further investigations with the medium Eusapia Palladino at Rome, says: "I have again proven the reality of the phenomena and no longer entertain any doubt of it."

WHY CHURCH PROPERTY SHOULD BE TAXED.

Gradually the more advanced of the clergy are coming to support the reform which liberal people have long advocated—the taxation of church property.

Reasons were given by Rev. M. C. Peters, of New York, recently in a sermon at the Bloomingdale Reformed Church why church property should be taxed. He said in part: The census of 1890 has reported the alleged value of church edifices, the lots on which they stand, and their furnishings as $680,687,106. This does not include the value of parsonages, colleges, orphanages, land, etc., of which the various churches hold probably $700,000,000 more. General Grant, in his famous message to Congress in 1875, was probably not far from right when he said: "In 1900, without a check, it is safe to say this property will reach a sum exceeding $3,000,000,000." The census of 1890 shows that the Catholic estimate of the value of their church edifices alone, is $118,342,366. This does not include schools, convents, real estate, or mercantile property, so-called church property. A very careful student of the Catholic church in this country says she has now $250,000,000 worth of property. Without taxation confiscation will be inevitable. Let Americans take warning by the fact that corporated religious wealth became at one time so great in England and in France, Italy, Spain, and South Germany that it crippled their resources, paralyzed industries, and produced ambitions which were only alleviated by wholesale confiscation. Mexico and many of the South American republics had to seize the property of the church. Four-fifths of the Protestant clergy and the Protestant people are in favor of the taxation of all church property, and the other fifth will be as soon as it gets information on the matter.

ACTION OF MASSAGE UPON THE MUSCLES.

1. Massage, when applied upon a muscle in a state of repose, increases its resistance to work and modifies its fatigue curve by retarding the manifestation thereof.

2. The beneficial effect of massage is within certain limits in proportion to the duration of its application. Beyond these limits there is not obtained any further increase in the production of mechanical work.

3. Massage can hinder in muscles the accumulated effects of fatigue proceeding from the effects of work when not sufficient intervals of rest have been allowed.

4. The various manœuvers of massage act with different intensity upon the aptitude of muscles for work. Percussion and friction are inferior to pétrissage and to mixed massage.

5. In muscles weakened by fasting we can, by means of massage, notably ameliorate their resistance to work.

6. Upon muscles fatigued or weakened by a cause which acts upon the whole muscular system, such as prolonged walking, loss of sleep, loss of food, excessive intellectual work, etc., massage exerts a restorative influence which brings back to them their power of doing a natural amount of work.

7. The beneficial effects of massage upon the phenomena of muscular work are no longer produced when it is applied upon a muscle in which the circulation of blood has been suppressed.—Douglas Graam, M. D., in Popular Science Monthly.

A CLERGYMAN in one of the leading magazines laments the decline of the churches in New England towns—which means the decay of orthodox Christianity. What shall take its place? We should like to see a genuine, earnest, non-sectarian, comprehensive Liberalism try its hand at the problem. We see no other ground on which the necessary conditions of unity and coöperation could be secured. Of course, it must be a constructive Liberalism. It must have passed beyond the stage of ridicule of the absurdities of the Bible. It must find something else to do than to denounce the old theological dogmas or to announce any new anti-dogmas of its own. While recognizing the right of the freest inquiry and the importance of correct views, it must have for its primary and controlling purpose moral, mental, and social culture—spiritual culture, indeed, in the sense of subordinating man's lower faculties to his higher. And, to this end, it would institute methods adapted to the conditions of a country population—such as reading clubs and a good circulating library, popular scientific and sanitary lectures, social meetings for recreation and home culture, district organization for the improvement of the schools and for any benevolent work needed; these in addition to the more specially moral and spiritual agency of the Sunday service and school.

THE unreasonable horror, says the Springfield Republican, which many feel at the thought of the destruction of the body—which must at any rate be destroyed, and in a filthy and repulsive way if committed to the grave or the charnel house—would be instantly removed if they could see a cremation at the crematory of the New England society, where there is no sight that need shock the most sensitive organization. The mouth of the retort simply opens, disclosing a great, white oven, the coffin is slid in, the door is shut, and the whole thing is over so far as the spectator is concerned. Later, when the peep-hole into the retort is opened, there is nothing to see but a billowy sea of white flame playing over vague heaps and undulations where the human form is resolving into its elements. It is to be regretted that in their zeal for "copy" newspaper reporters have written such sensational descriptions of scenes at the crematory, which were grossly exaggerated, and are calculated to deter people from coöperating in a movement which is every year assuming more importance as our population grows denser and our grave-yards more populous.

Is love born out of something less than love, is hope born out of something less than hope, sacrifice born out of something less than sacrifice, beauty born out of something other than beauty, and spirit out of something other than spirit? Let people tell me, if they will, that this old earth, merely as a ball of matter, has produced it all. Let them tell me that it is simply a sheer blind force. Then we must define force and matter, and make them capable of thought, of love, of progress, of service, of consecrated devotion, of art, of beauty, of righteousness, of truth, of all these things that are. Think as deeply as you will, as broadly as you will, bow as you please before the mystery of things, but never be guilty of the insanity that declares that all these things are born out of something lower and poorer than yourselves.—M. J. Savage.

INVESTIGATION VS. INCREDULITY.

One of the strangest yet most frequent outcomes of man's ignorance or narrow-mindedness is shown in that self-conceit which makes him take pride in his contempt for anything outside of his own experience or knowledge. "I don't believe in that sort of thing," is much easier said with an air of superior wisdom than to endeavor painstakingly to disprove or verify.

From the earliest days man has opened his eyes upon a world of whose laws and purpose he knows little, and that little has been found out step-by-step only by the patient search and study of those who preceded him, or through his own experience. No momentous truth has ever loomed before his mind in all its entirety without seeking; no discovery bearing upon the enlargement of his knowledge or happiness has ever been thrust upon him without any effort on his own part, yet spite of this each new discovery of science has been greeted with incredulity and derision by those who would not take pains to convince themselves of its truth.

A field of investigation is now open to mankind rich in facts of a most alluring and important kind. That these facts are not yet formulated under definite laws capable of irrefragible proof, is mainly because science has so far confined its researches within the domain of physics; but the time has most assuredly arrived when the great empire of Mind must be entered upon and conquered according to scientific methods which will not leave anything to guess work.

This work of seeking to disprove or verify spiritual law by scientific methods has already been entered upon by the Societies for Psychical Research, and though it will be a long time before the evidence in the case will be all in, yet much has already been discovered through the careful collecting, sifting and assorting of what evidence has already been called in by these societies whose work has gained the attention of scientific men in every civilized nation. Though Spiritualism is not a thing of to-day, and has a very wide circle of believers, yet it was not until it began to be thus scientifically investigated that popular public opinion began to drift towards its serious consideration.

But there are still very many people who maintain toward Spiritualism a disdainful attitude, who decry its claims upon the attention of thinking people and who, without condescending to investigate, declare it to be wholly made up of humbug and fraud, and who consider all those who do take the wiser course of investigating and proving the evidence for and against it, as dupes, simpletons, or worse still, knaves and liars. And strange to say this attitude of contemptuous, inconsiderate disbelief in regard to the widely attested facts of a system which deals with the things of most importance to mankind is largely shown among a class who boast of their own breadth of outlook and freedom from prejudice—so-called liberals and freethinkers.

This attitude of contemptuous disdain is illiberal and unprogressive—it is also unscientific and irrational. It is due to various causes, among which are the tendency of the mind toward fixed habits of thought as the tendency of the body is toward fixed habits of action, since it is less disturbing to both mind and body to move in old lines; it is due oftimes to an actual lack of the scientific spirit of investigation and unbiased justice—the spirit which should ever guide the true free thinker, and which every liberal professes to possess; sometimes also it may be owing to a superficial examination of the subject resulting from the unsatisfactory performance of mediums consulted and the consequent snap-judgment pronounced "Falsus in uno, falsus in omnibus."

In the churches the same spirit is manifested toward Spiritualism, due to like causes, with the added strong religious bias of each denomination, and the undue attachment to pre-conceived ideas which perverts even when it does not prevent judicial inquiry.

To say nothing of the many persons within the radius of private individual acquantanceship who confess to having knowledge of differing forms of occult experience, the mass of evidence brought forward through the "Proceedings of the Society for Psychical Research," the weekly contributions of new experiences through the papers devoted to Spiritualism, and the published result of the work of such cool-headed scientific investigators as Professors Lombroso, Richet, Lodge, Myers, Sidgwick, James and others, and the carefully noted, calmly written, astounding experiments in psychic phenomena of Stainton Moses, not to speak of the earlier investigations of Professor Hare, Judge Edmunds and others—all these and more, surely offer sufficient ground for a lively interest to be taken in the subject by every thinker who understands our present limitations in knowledge and who consequently recognized the pressing need for an ever-increasing extension to it.

So the men or women who, from any cause, poohpooh or refuse to look into Spiritualism, have no reason to congratulate themselves on their superior wisdom, since they thus are only helping retard progress and limit knowledge which no thoughtful person would care to be guilty of—for the welfare and increase of knowledge of mankind is not the special business of any one man or set of men, but is part of the duty of every individual. If the claims of Spiritualism be true, it is certainly most important that they be proven indisputably. If they are entirely false it should then be clearly shown by unalterable proof, and it is this work which scientific psychical research is now undertaking in a patient, dispassionate, thorough, hopeful spirit which will work through many years if need be until the truth be established unmistakably either for or against, and a work so noble in its aim should receive the heartiest support and sympathy of every one who longs to know what man is, whence he comes, and whither he goes.

S. A. U.

A MEMORIAL TO EDUCATIONAL AUTHORITIES.

The Chicago Woman's Educational Society recently called upon the Mayor of Chicago and presented to him a memorial which they said they intended to present to the Board of Education together with a petition of 60,000 names. Attached to the memorial are the names of Hon. Charles C. Bonney, President William R. Harper, Eliza Allen Star, Jane Addams and others well know to the public. The memorial is as follows:

To the educational authorities in charge of Cook county schools: The undersigned believe they express the general conviction of the intelligent and patriotic public when they say that there is an urgent need of better and more earnest instruction of the rising generation in the fundamental principles of morals and religion, which are indispensable to the well being of society. We also believe that all thoughtful and candid persons must admit that there is a very great number of children in our country who, if not instructed in those principles in the public schools, will not, as a matter of fact, be instructed in them at all. We must, therefore, choose between such instruction in those schools or its absence during the formative period of the character and conduct of the child.

It also appears to us that the experience of the last twenty-five years and the present state of the country render the present a very auspicious time for an endeavor to carry into effect more fully than has been done heretofore the crowning provision of the great ordinance of 1787, "That religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." There has been no failure to teach knowledge merely. What we need is more efficient instruction in the fundamental principles of character and conduct, which are embraced in the general terms of religion and morality. Religion, in the sense of doctrines and creeds, belongs to the churches; but religion, in the sense of high character and good citizenship, also belongs to a proper system of education.

We therefore propose that the question of proper instruction in such fundamentals of religion and morality be entirely separated from all other questions relating to the systems of public schools; and that Catholics and Protestants, Jews and gentiles—in a word, all good citizens—unite in recommending that the reading book consisting of selections from the sacred scriptures in use in the schools of Toronto, Canada, with the approval of both the Catholic and Protestant churches, or similar selections, be put in use in the public schools without delay.

As the whole religious world united without objection in the universal prayer to "Our Father who art in heaven" during the World's Religious Congresses of 1893, we believe that all right-minded classes of America would now agree on the daily reading in the public schools of suitable selections from the sacred scriptures and the recitation of that prayer and the two great commandments upon which hang all the law and the prophets, thereby fixing in the minds of the children the vital spiritual principles on which good citizenship and the future welfare of our country so largely depend.

"That there is an urgent need of better and more earnest instruction of the rising generation in the fundamental principles of morals and religion," "more efficient instruction in the fundamental principles of character and conduct which are embraced in the general terms of religion and morality," "religion in the sense of high character and good citizenship," nobody will deny. But the wisdom of introducing into our public schools a "reading book consisting of selections from the sacred scriptures in use in the schools of Toronto, Canada, with the approval of both the Catholic and Protestant churches or similar selections" (why not let them have the approval also of Jews, Buddhists, Ethical Culturists, Spiritualists, Agnostics, etc.,) is very questionable, as is the wisdom of reciting the Lord's prayer in the public schools. Why not have the selections include passages from the Vedas, the Koran and the works of Confucius, Emerson and other sages.

While the memorial disclaims any desire to have religion "in the sense of doctrines and creeds" taught in the schools, it recommends that all the doctrines involved in religious service, and in petitional prayer be practically accepted by the teachers and pupils of the schools. Because the representatives of the various religions at the World's Religious Congresses, even those who had argued against prayer on the ground that it was irrational, stood in silence while the Lord's prayer was recited, it does not follow that the prayer should now be repeated daily in our public schools. There are many who do not believe in praying in public at all, accepting on this subject the teachings of Jesus rather than the example of theologians.

It will be admitted that wherever, as in some localities, Catholic sisters or priests appear in the public schools, in their religious garb, and conduct religious worship in conjunction with their work as teachers, the conscientious objections of all denominations except the Catholic are violated. Wherever the Lord's prayer is recited, or extempore prayer is made, or religious hymns are sung, the religious views of some portion of the people are trampled upon in an institution sustained by enforced taxation and which should be open to all. To this it is answered by the advocates of these policies that religious instruction of some kind is an essential part of all education. And to this, again, the opponents of these policies reply that, whether religious instruction be essential to education or not, it is not a kind of instruction which can be imparted in public schools. It will not do to say that the majority religion in this country being Christian, and, therefore, as this is a country in which the majority rules, the minority in this, as in other matters, ought to submit. To this the minority reply that it is only in political matters that the majority rules, and that in matters of conscience and religion, our constitutions, federal and State, delegate no power to the majority, however large, to rule a minority, however small, but that each man, whether Christian or "infidel," has the constitutional right to be free from any oppressive discrimination against him in matters of religion, though it be authorized by the entire people of the State except himself.

The secular policy holds that Republican government cannot exist without the general diffusion of education, and therefore that the State, to be Republican, must by its own strong hand educate all its children; also that Republican government cannot exist without keeping the State clear from

controversy and ascendency over governmental affairs; therefore that side by side with the duty of the State to educate all its children is its duty to abstain from teaching any form of religion. As the New York Evening Post pertinently remarked some time ago: "It has always seemed to us that the Roman Catholic claim that secular education ought to be combined with religious instruction is substantially conceded by Protestants when they insist upon reading the Bible in the common schools, or upon introducing any religious exercises whatever there; or at all events, that they throw away the advantage of a clear, logical, and consistent position in resisting the demands of Roman Catholics when they take the ground that religion has any relation to free public instruction, more than it has to the collection of taxes or the administration of the sheriff's office."

As Rev. Dr. Spear in his work "Religion and the State," page 52, says: "The public school is not a church or a synagogue or a theological seminary, but a piece of State machinery organized and supported for purely temporal ends—as really as a court of justice, a constitutional convention or a legislative body. It function is not to make or unmake Christians, or predispose children to this or that form of religious faith. It does not propose a complete education,, and it does not propose a religious education at all, either partial or complete. It proposes to do a certain thing on the ground of its necessity and utility to the State, and to stop there by not entering that field which lies beyond the purview of civil government. In short it proposes a secular education and that only—an education that would be needful and useful in this life if there were no God and no future for the human soul. This we believe to be the true ground on which to place a school system organized and conducted by the authority of an American State. It is the proper language of the State to the Catholic, and just as proper to the Protestant, the Jew, or the infidel."

Inculcate in our public schools, by all means "the fundamental principles of character and conduct," but this can be done without trespassing upon the religious rights of any class. Modern civilization adopts from all sources—Greek, Roman, European, and American, as well as Asiatic—those principles which coustitute our standard of morals. The views of right and wrong which prevail in the most esteemed and cultured circles of society have the effect of a public or aggregated conscience. Law itself, in all its phases, consists simply in requiring the individual will to conform to this aggregated public conscience, as interpreted by those who have made its interpretation their life study.

The rising generation cannot be made moral by reading sacred books and reciting prayers. There must be moral training and the influence of high character and conduct in parents and teachers—a pure, moral atmosphere. The public schools may do something, but cannot be expected wholly to overcome the evil effects of bad influences at home, which are due largely to bad, social and industrial conditions. But whatever influence the public school shall exert in the improvement of character and conduct will be mainly through the knowledge and moral enthusiasm of the teachers, whatever be the moral and religious text books used. Methods of teaching by which the good in the character of children is strengthened and fortified and the evil reduced and restrained, are of the first importance.

PYTHAGORAS.

Occasionally, it is salutary to revert to the dawn of civilization, to go back far enough to find ourselves under that "distant Grecian sky" of which Schiller speaks, which overarched the island-cradles of primitive reflective thought, art, poetry, and rational inquiry and curiosity as to the phenomenal world, such as Samos, Teos, Chios, and the other members of the famous old Panionian confederacy in the eastern Mediterranean. There the world of the West first became reflective and philosophic as well as poetical. There the blind old man of Scio's rocky isle was beguiled by immortal dreams; and there the Samian sage, Pythagoras, had his birth, so that the region mentioned seems to be overhung by the eternal morning-red of primitive genius. Pythagoras looms vaguely from the remote Ionian past as a primitive astronomer, mystic, ascetic, social reformer, and far-traveled sage and thoughtful spectator of, rather than participant in, the Olympic games of life. He is also represented as having been a charlatan and miracle-monger. But such a reputation invariably attached itself in primitive times to all men of superior wisdom, knowledge, and insight, as all such were supposed by their barbaric contemporaries to exercise a magical power over nature—Pythagoras flourished some twenty-five centuries ago. He first called the universe Kosmos, implying by the name that natura rerum was throughout a law-regulated system. In thus designating nature, he was the forerunner of the science of to-day, and of Humboldt, the grandest summarizer of the results of modern scientific research. He is also said to have invented the words "philosopher" and "philosophy"—words which properly and modestly indicate the limitations of the human intellect in the presence of the mystery of existence, characterizing the efforts of that intellect to penetrate to the reality of things as rather indicating a love of truth and pursuit of it than an ability to attain to it. "The music of the spheres" is a phrase said to have been originated by Pythagoras, who inferred from the fitness and proportion which everywhere reign in nature that the result of the cosmic movements must be a perpetual melody, but audible to soul rather than the senses. He is represented to have been an ascetic and vegetarian. In the fifteenth book of the "Metamorphoses of Ovid," we have a vivid picture of him haranguing his school of pupils and disciples at Crotona, who listened, hushed into the profoundest awe and silence, to the words of the master. He is reported by the Roman poet as opening his discourse with a special exhortation to his pupils to confine themselves to a bloodless, vegetable diet. "Oh, pollute not your bodies," he exclaims, "with hideous viands of flesh and blood, with a loathsome animal diet! Let such be prohibited articles, so far as your boards are concerned."

As has been said, Pythagoras was an Ionian Greek, which was the democratic, progressive, rational, artistic, commercial branch of the Hellenic family.

RABBI KRAUSKOPF, of Philadelphia, an American citizen, who, wishing to go into Russia for the purpose of aiding persons of his race and religion to move from thickly populated parts of Russia to those more thinly settled, asked permission of the Russian Government. His request, though a matter of clear right under the treaty of 1833, was denied. In consequence of this refusal, Mr. Rayner of Maryland, on May 28th, introduced in the House a resolution asking in case the Russian Government should persist in its position, for the abrogation of all our treaties with Russia. A resolution asking the President to give notice to the Russian Government that the United States desire to terminate the existing treaty of extradition at as early a date as may be, was introduced in the Senate by Senator Turpie on May 31st, and in the House of Representatives by Mr. Isidor Strauss, on June 1st. A petition is in circulation signed by Francis C. Barlow, W. D. Howells, Carl Schurz, Felix Adler, Colonel Higginson and many others for the abrogation of the extradition treaty with Russia. Those wishing blank petitions or further information should address The Society for Abrogation of the Russian Extradition Treaty, 44 Cedar street, New York City.

SECULAR THOUGHT reproduces THE JOURNAL'S review of the discussion between Messrs. Watts and Westbrook upon the question, "Is there a Life Beyond the Grave?" and conveys the impression that we are mistaken as to Mr. Watts' use of the term "cognize." Let us see:

We will first quote from THE JOURNAL'S review: "The strength of his (Mr. Watts') case may be tested by his statement that 'whatever we are incapable of cognizing is to us non-existent,' that is cognizing by the senses, as appears by the preceding sentence. Therefore the ether is non-existent to us, we presume, although its non-existence would play sad havoc with scientific theories."

Secular Thought remarks: "Although preceded by the sentence mentioned, Mr. Watts' dictum is followed by several explanatory sentences, admitting of a far wider interpretation." We have re-examined Mr. Watts' statements and do not see that Secular Thought's exception to our review has any foundation in fact. Here are Mr. Watts' words: "When we affirm an existence, we mean an entity, that is something that can be cognized by the senses. Whatever we are incapable of cognizing is to us non-existent." Then Mr. Watts proceeds to say that "If attributes only are affirmed, they must belong to some entities, etc.," which nobody will question. Mr. Watts' error consists in assuming that an entity is something that can necessarily be cognized by the senses. Ether is an entity and not a mere attribute; yet it cannot be "cognized by the senses." There may be more entities that cannot be so cognized, than that can be. Mr. Watts' definition of matter, "that which occupies space and is cognized by the senses" does not cover all entities which are known to exist.

DR. RICHARD HODGSON said to W. T. Stead, who reports the conversation in Borderland: "There is a great mass of psychical or pseudo-psychical matter appearing in the American papers. One of the St. Louis journals devotes every week a whole sheet to psychical stories, true or otherwise. Several other papers have a psychical department. Very often their stories are the product of the imagination or the ingenious adaptation of the American newspaper reporter, but sometimes they are records of authentic cases. A favorite plan of the ingenious American journalist is to take the proceedings of the Society for Psychical Research, to select some authentic case and then to locate it in their own neighborhood, altering the names, dates, and places, and guaranteeing the authenticity of the facts. The guarantee, of course, is based upon the Society for Psychical Research reports, but the local coloring is the exclusive invention of the local journalist. The meetings of the Psychical Congress in Chicago undoubtedly attracted a great deal of attention, and the papers and the proceedings were very extensively noticed in the American press. I keep a sharp lookout upon the psychical matter which appears in print. I divide it roughly into two classes, one containing those which are manifestly faked up, and the other those about which there seems to be a prima-facie semblance of authenticity. These I write about if they are too far off for me to go and investigate, or send them to the nearest corresponding member and ask him to undertake the investigation. This they frequently do, but we have not, unfortunately, members within easy distance of every psychical phenomenon."

"BY-THE-BY," said I, "there seems to be quite an epidemic of railway ghosts, judging from the papers. No wonder, I should think, considering the number of men who are killed on the railways." "Yes," said Hodgson, "I have noticed these railway ghosts. One, quite recently, was very well authenticated. It will shortly appear in our Proceedings. The story is to the effect that an engine-driver was driving his train along a certain railroad. He heard the voice of his father distinctly warning him to stop. He heard the voice so plainly that he felt there must be some danger ahead. He stopped his engine, got out, and walked for half a mile, when he came upon a bridge which had been burned down. But for the warning he would have driven right into a river. The voice of his father saved him and his train. The stoker, who was in the cabin along with the driver confirms the story as to the driver stopping the engine, declaring that he had heard the voice of his father, and of the finding of the burned bridge."—W. T. Stead in Borderland.

VOICE OF THE PEOPLE

"FROM OUT THE GLOOM."

By Charles Hanson Towne.

From out the gloom a golden star appears,
To lead the weary trav'ler on his way—
To show him that beyond the dark, black night,
Lies perfect day.

From out the gloom the tired mortal sees,
As on he gropes thro' Life's most sombre night,
A single gleam, and knows that it will bring
Him to the light.

Bensonhurst, N. Y.

THE LAW OF PSYCHIC PHENOMENA.

To the Editor: The fact that I am much interested in Mr. Hudson's theory will, I trust, furnish a sufficient reason for my making a few remarks with reference thereto, and to the criticism of it by E. E. C. which appeared in The Journal for June 2nd. Taking the latter first, let me say that, however genuine the phenomena described by E. E. C. may be—and that they occurred as described I do not doubt—and however satisfactory as evidence of spirit manifestation they may be regarded by him, they would not be so considered by Mr. Hudson, judging from what he states in his book, and they are not so to me, for reasons which I will proceed to state. Those who have followed carefully the developments of modern Spiritualism, must have been struck with the fact that not merely the psychical faculties of the medium may be exalted, but his or her physical powers may be increased. I do not refer simply to the increase of physical strength, which is so characteristic of certain phases of hysteria that are fundamentally allied in their organic conditions with the conditions of mediumship. What I have in mind is the power of some mediums, under special circumstances it may be, of effective changes in the state of their own organisms. Home furnished the best authenticated instances of such changes, which included the elongation of his waist. This was the case also with the noted medium Miss Cook. I once read of a man's leg being thus apparently lengthened, and also that "occasionally when a light has been suddenly struck, a long hand and arm have been seen swiftly drawn in towards the medium." This quotation is from a paper read by me before the London Anthropological Society upwards of fifteen years ago, in which also reference was made to the fact that the familiar spirit of Miss Cook was seen rising from her body, a fact which I connected with the appearance of the "doubles" of certain mediums in the presence of the originals.

Since that time attention has been drawn to another class of phenomena, of which probably the most striking living example is Miss Mollie Fancher of Brooklyn, who appears to combine within herself no less than five distinct personalities. It is true that all of these make themselves known only through the face and voice of the person who is regarded as the real Miss Fancher, but such is the case also with the supposed spirits that communicate through the ordinary mediums. There is no reason why under proper conditions each of those personalities should not assume a separate embodiment, in which case they would be regarded, but wrongly so, as manifestations of distinct spirit entities. Thus I see no impropriety in Mr. Hudson's statement that the subjective mind, as he puts it, can produce so-called spirit manifestations. Of course there is the difficulty that the face which appeared during the séance described by E. E. C. was that of a young man, the medium being of the other sex. But the difficulty is more apparent than real. Every human being necessarily, as derived from parents of two sexes, possesses the elements of both, and why one predominates and not the other is still an unanswered question. Because one does obtain the predominance, however, there is no reason why the other should not continue to exist and therefore to grow, although under ordinary circumstances remaining hidden and perhaps unconscious. In fact we all possess the potentiality of both sexes, and it is possible therefore for both sexes to show themselves in the same individual. Such is the case with hermaphrodites, who are double-sexed both physically and psychically, and they are merely extreme examples of the possibilities of every organism, although monstrosities because those possibilities are so seldom realized.

If the face of a man can materialize from a medium of the other sex, there need be no difficulty in connection with arms or hands or even the voice, for so long as it lasts the form will be material and have material functions. What bearing, however, has the explanation here given of the phenomena described by E. E. C. on the theory of Mr. Hudson? This is based on the distinction between the subjective and the objective minds, of which the former is the agent in spiritualistic phenomena, although it may be governed by the suggestion of the latter. Now these two minds correspond in great measure, although not entirely as I hope some day to show, to the psychical elements of the human organism. Therefore I think that Mr. Hudson's explanation of spiritistic phenomena is in the main correct, although I am not prepared to admit that suggestion never comes from disembodied spirits. On this point my mind is open, but when we consider the wonderful powers of the embodied spirit we ought to be chary in calling in extraneous aid. There is an apparently well authenticated case of an Indian chief killing a goat at a distance by will power, and this power may be able therefore to perform even the marvels related by Zöllner, although we do not know how they are performed. The difficulty is that we do not, as affirmed by E. E C., know "the limitations of our power over matter," and know very imperfectly even the conditions under which spiritualistic phenomena are produced; and it would be surprising, therefore, if they were witnessed everywhere and at all times, whether they are due to spirit agency or to the occult power of the human organism.

C. Staniland Wake.

JESSE SHEPARD TWENTY YEARS AGO.

To the Editor: Your article in The Journal of June 2d, on "Shepard in Holland," brought to mind my experiences with that musical wonder twenty years ago, or more. I knew him well then and was present at his concerts a score of times in Washington and elsewhere. Just after his return from London and Europe he came to the house of J. C. Smith in Washington, where my wife and myself were staying, and gave us such piano playing for a half hour as can seldom be heard. I asked Mrs. Smith if she would give him the use of her parlors for a concert, to which she kindly consented. At once we began to secure an audience the best in quality possible, and readily found sixty persons to pay one dollar each for tickets and fill the parlors. I went to a young lady, an expert in music, not a Spiritualist, but very candid and intelligent, gave her a ticket and said I wished her to come as a judge. She came, and I gave her a seat near the piano. Persons in the company called for operas, etc., all of which were given correctly as they said, and surely with singular beauty. I asked this lady to call for whatever she wished and she expressed to Mr. Shepard a desire for a certain opera by Donizetti—intricate but very fine, as she afterward said. He swung around on the piano stool, and began, she standing to listen with fixed attention and interest. As he closed I asked her, how is it? and her enthusiastic answer was, "Absolutely perfect."

Several times, during the hour or more, which Shepard sat, turned away from the instrument and not touching it, the keys and chords gave forth exquisite "concord of sweet sounds," the tremor of its frame giving the impression that it was thrilling with half-suppressed melodies, and, usually while he was playing, the piano was lifted at either end six inches or more from the floor. Several times persons in different parts of the room spoke of feeling a strange thrill like the sweep of a wave of magnetism. All this was in the full gaslight with no concealment, the person of the pianist in full sight of those near. He often played in the dark and light alternately, the change of conditions not affecting the musical result. At another concert several Senators and Members of the House cordially signed a testimonial appreciative of the admirable performance. Hon. G. U. Howard, U. S. S., Hon. J. S. Harris, U. S. S., and Banks, Julian, Lawrence, all M. C.'s of the number.

At the house of Mr. Holland, at Dubuque, Iowa, while Mr. Shepard sat playing, I saw the piano, weighing nine hundred pounds and with three men sitting on it, float in the air several inches above the floor, rising and falling repeatedly, and grinding holes in the Brussells carpet, as I saw the next morning. This was partly in a dim light, partly in full gaslight, but at no time invisible to me, as I stood close by and stooped to look under the piano whenever it moved.

One evening at the house of J. C. Bundy in Chicago, I was one of a company of six or eight, including Mr. Bundy and two German musical professors, one a Spiritualist, the other not. We had piano music and singing by Mr. Shepard, the last in the dark, with the same alternation of a grand bass and an exquisite soprano which so moved the Queen of Hanover, as your article quotes the foreign journals as saying. As I listened to the piano, in darkness, it seemed to me several times that there must be four hands on the keys, but, not being a musician, I waited silently for others to speak.

Both Germans were greatly interested and satisfied that all was genuine, and the one not a Spiritualist said that four hands must have touched the keys, and equally sure that no one save Mr. Shepard was in reach of the piano. His opinion agreed with that of the "excellent pianist," the Queen of Denmark, who said, as you report, that "the playing seemed to be with four hands."

Mr. Shepard showed me, in Washington, programmes in French and English, admission cards, circulars, letters, newspaper reports and photographs confirming what he had told me of his concerts in Sweden, Paris, and St. Petersburg. These statements are made from memory, fortified by notes taken at the time. No words can give adequate idea of the wondrous music.

How can these things be? Mr. Shepard told me he felt himself helped and guided by the spirit-power of great musicians, sometimes knowing who was with him, sometimes not, but he, poor man! had never heard of the "subjective mind" described in the late book of Mr. Hudson.

The technical skill, the perfection of touch, the musical design and intelligence so remarkable in these concerts are child's play to the omniscient but unreasoning and conscienceless subjective mind!

That Mr. Hudson has reached the high water mark of nonsense is the verdict of every experienced Spiritualist whose opinion I have asked. Fair and candid he may be, but incompetent to weigh and measure this great matter. Your correspondent E. E. C. has shown this incompetence in your issue of June 2nd.

Yours truly,

G. B. Stebbins.

E. R. EAMES.

To the Editor: My sister and myself were very much interested in the article referring to E. R. Eames. It is to me the most convincing proof of Spiritualism I have seen. My name before marriage was Eames. It is a peculiar name, and those who bear it are somewhat peculiar in their way of expressing themselves. All those who bear the name of Eames in this country are related—hence our great interest in E. R. Eames, who must be a reality, for he has identified himself by his brusque, unconventional and rather original manner of speech.

Ellen Eames De Graff.

Chicago.

We take the following from one of Lilian Whiting's recent Inter Ocean letters: The death of Mrs. Jane G. Austin removed a literary woman whose field was unique and individual in historic romances. Jane Goodwin—afterward Mrs. Austin—was born in Plymouth, and united in herself a great number of the qualities that have made the people of the place so memorable. In most things she was a Puritan of Puritans. Still a tendency far removed from Puritanism was curiously prominent in her—a reversion to absolute medievalism in religious rites. She was a devoted communicant of the most ritualistic Episcopal church in Boston, and at the time when Father Ignatius, the Anglican monk, was in this city Mrs. Austin was an interesting figure at every meeting. She was slight and delicate of form, with snow-white hair of a peculiar softness, and her countenance was full of animation and change. Her historical novels have reproduced the life of the Plymouth colony in a way as marvelous as if a phonograph had garnered the conversations of a friend nearly 300 years ago and was now giving them out to the world. In her "Standish of Standish" and other well-known works the absolute life of scenery and customs and movement are marvelously reproduced as if galvanized into life again. I noticed that The Inter Ocean recently alluded in some minor notes to her funeral and the innovation of women pallbearers. But this was not the first time that women have been among the honorary pallbearers in Boston. At the funerals of Lydia Maria Child (some twelve years ago) and of Lucy Stone and Elizabeth Peabody within the past year women were pallbearers, and also, if I mistake not, at the funeral of Louisa Alcott some years ago.

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WOMAN AND THE HOME

SONG OF THE SHOP.

With a face that is weary and wan,
And a pain in her throbbing head,
A shop girl stands in her trim black gown,
With limbs that are heavy as lead.
Full well does she know her fate,
She must stand though she's ready to drop,
And she presses her side with a feverish hand
As she sings the "Song of the Shop."

"It's stand—stand—stand,
When the long days begin,
And it's stand—stand—stand,
When the customers flock in;
And the hours creep slowly on
With their work and worry and fret,
Till the sun goes down on the teeming town
And leaves me standing yet.

"O ladies! to you we turn,
'Tis to you that we plead for aid;
It is you can bring that blessed thing
For which so long we've prayed,
For the sake of our common sex,
On our harsh employers frown,
And refuse to purchase in any shop
Where the girls may not sit down."

With features weary and wan,
And a pain in her throbbing head,
A shop girl stands, in her trim black gown,
With limbs that are heavy as lead,
And there, till the respite comes,
She must stand though she's ready to drop,
And still in a voice of dolorous pitch—
Oh, that her tones may reach the rich!—
Must sing the "Song of the Shop."

—London Truth.

GIRLS AND THEIR EMPLOYERS.

A girl never enhances her business prospects by putting aside her dignity toward her employer. It may seem to her that other girls, adopting a different course, enjoy more advantages and make speedier progress. But this is in the seeming, never in the reality. Familiarity here breeds absolutely nothing but contempt. This is one of the most unfortunate elements in the entrance of woman in the business world, and one of the principal reasons why I oppose her doing so except where actual and dire necessity compels it. I know of all too many cases where girls have been placed in the most trying of positions in this respect. It is unfortunate, but it is true, that there are men who are all too ready to take advantage of their positions in life. And under the wrong impression that it means a surer hold upon their positions the employé tolerates the familiarity of the employer. It is the position in which many a girl in business finds herself. Inexperienced, she believes her position is at stake, not knowing that her tolerance brings that end closer than would her assumption of the position her own feelings dictate. Respectability is a girl's greatest safeguard everywhere, but nowhere is it such a vital safeguard to her as when she must rub up against the world and be, in a measure, her own protector. Business men, generally speaking, draw a sharp distinction between their acquaintances of the office and their social friends. They do it because experience has taught them it is the only wise course. From this attitude on the part of the employer the girl in business should profit. Let her keep her social life and her business life as distinct as possible. Anything but an assumption of quiet dignity on her part takes away just so much from her own usefulness in the business world, and lessens, rather than increases, the respect of her employer. I do not mean by this that a young woman assume a chilling manner toward her male superiors or equals in business. Woman's greatest charm is in her ability to be womanly, and womanliness means exactly what the word implies and nothing more. But, likewise, nothing else. It is, perhaps, because business is still a novelty to women that so many girls have yet to learn the lesson that coquetry has no place in the commercial world, and that to presume upon a kindness extended is a fatal mistake. The girl whom the man of business respects most highly is the girl who carries herself so as to win his respect. And a man's true respect for a good woman means the very best that is within him.

Over the nom de plume "One Who Found It So," a writer in Babyhood says some very sensible things about obedience in children and how to make it easy for them. She—it is probably a woman and a mother—thinks that parents have heretofore "spent so much time in pulling up the tares which throve by continuous tilling that the wheat suffered by pure neglect." The gist of the argument is that a child should never be forced to obey an arbitrary, perhaps unreasonable, demand simply because it was the parent who made that demand—not because having said "no or yes, I must stick to it." A child does not like to be ordered about any more than does a grown person; and the writer holds that in the majority of cases an appeal to the young person's reason will have better results than a stern command without any explanation being given. Always, when possible, give your reasons for telling your child to do thus and so. It is much more desirable for the child to do a thing and realize the fact because it is right and proper than because "Mamma said I must." Of course obedience to parents must be insisted upon, but it will come much easier if the little one knows why he must or must not do this or that, and what will follow if he transgresses the parental command. Respect your children's individuality and yet teach them to conform to your superior judgment. The application of these principles, the writer says, has, in her case, turned out most happily. Her children have taught her far more than she has been able to teach them; and, best of all, she and they are very good friends.

That popular and charming novelist, Amelia Barr, comes forward in defense of mothers'-in-law in the following sensible words: If a man is married, or ever hopes to be married, his own mother is, or must be, a mother-in-law. If he has sisters their destiny will likely put them in the same position. The fairest young bride has the prospect before her; the baby daughter in the cradle may live to think her own mother a bore, or to think some other mother one, if there is not a better understanding about a relationship, which is far indeed from being a laughable one. On the contrary, the initiation to it is generally a sacrifice, made with infinite heartache and anxiety and with many sorrowful tears. In the theaters, in the little circle of which every man's home is the center, in all places where thoughtless fools turn women and motherhood into ridicule, it is in the power of two or three good men to make the habit derogatory and unfashionable. They can cease to laugh at the wretched little jokes, and treat with contempt the vulgar spirit that repeats them. For the men who say bitter things about mothers-in-law are either selfish egotists who have called trouble to themselves from this source or they are moral imbeciles, repeating like parrots fatuous jests whose meaning and wickedness they do not understand.

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"As It Is To Be."

BY CORA LINN DANIELS.

RICHARD HODGSON, SECRETARY AMERICAN BRANCH OF THE SOCIETY FOR PSYCHICAL RESEARCH, writes: I have re-read with much pleasure, in print, the pages which I read so long ago in manuscript. It seems to me that you might have still more emphasized the fact that the book is not the product of your normal consciousness. This makes it all the more remarkable, whatever be the origin of "The Voices" whose utterances form the book—whether disembodied human spirits, or the varying manifestations of your own subliminal consciousness, or some yet more foreign intelligence. And while I cannot say that I agree with every opinion expressed in it, I think that few persons can read it without feeling better and stronger, and I certainly believe that most of our members would be very glad to have it brought to their attention. It is a charming and valuable production.

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—BY—

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BOOK REVIEWS.

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The Religion of Ethical Culture. By M. M. Mangasarian. Philadelphia: S. Burns Weston, 118 South 12th street.

The object of this lecture, which was given on the occasion of the eleventh anniversary of the Chicago Society for Ethical Culture, is to expound the religion of Ethical Culture, but it includes an exposition of the author's individual conceptions as to various metaphysical problems concerning which there is difference of opinion among thinkers, whether they are or not, Ethical Culturists. The author has no clear idea of the implications of evolution in connection with the moral sense, and his remarks in criticism of the experiential theory of knowledge are weak. He contends for a moral sense, but what thinker of to-day questions its reality. Mr. Mangasarian evidently does not see that the office of the conscience is to approve or condemn what is believed to be right or wrong, while conceptions of right and wrong are determined by education, reflection, etc. The author's reference to the happiness theory of morals is quite unsatisfactory from any current point of view. Mr. Mangasarian deals in this lecture with problems which he has not thought out carefully and his treatment of them is therefore superficial. At the same time one finds in it much good thought well expressed and an earnest spirit.

MAGAZINES.

Babyland for June (the babies' own magazine) glints with the summer sunshine, ripples with waves of laughter from the nursery, and hushes atBy-L-o time with the drowsy tune and its sleepy refrain mamma sings at the close in "Our Baby's Dream." All the stories and rhymes and jingles are sure to have the babies' own way of telling stories by their pictures. Price 50 cents a year, 5 cents a copy. Specimen back number for a 2-cent stamp. Alpha Publishing Co., Boston.—The Phrenological Journal for June opens with a phrenograph of Susan B. Anthony, by Edgar C. Beall, which is accompanied by a life-like full page portrait. There are also phrenological sketches of John Neal, Dr. B. A. Parnell and others. The literary departments are of more than usual interest. Different tactics in home life are most pleasantly depicted in the story of the "Three Visits." Fowler & Wells, publishers, New York.—Current Literature which, with its increase of size and added departments also increases month by month in popularity and interest, brings out in the June number some of the most thrilling episodes in the popular novels of the hour, such as Beatrice Harraden's "In Varying Moods," Stanley Weyman's "The Man in Black" and E. F. Benson's "The Rubicon," etc. The latest thing in science, gems from the poets, old and new, and bits of biography of talked of people, with the essence of critical reviews, offers the best of literature for the sum of 25 cents monthly. 52–54 Lafayette Place, New York City.

The July number of The Chautauquan magazine will be a notable one in the history of that periodical and in the development of the great Chautauqua movement of which it is the official organ. The number for July will be a distinctively summer issue. It will contain the complete detailed programme of the Chautauqua Assembly which is held at Chautauqua Lake in Westeru N. Y.. during July and August, giving the list of lecturers, preachers, singers, and musicians who will take part in the program, besides the general programme of fifty other Chautauquau Assemblies which will be held during the summer from one end of the country to the other.

In the July number of The Century Marion Crawford begins a novelette depicting Bar Harbor life, "Love in Idleness," which will run through the summer. It is one of Mr. Crawford's peculiarities that he does not exhaust his characters nor tire his readers of them.

Houghton, Mifflin & Co., Boston, New York, and Chicago, have just issued as Extra No. 62 of the Riverside Literature Series (15 cents) the first five chapters of a new history of the United States for schools, by John Fiske, with auxiliary matter by Frank A. Hill. Mr. Fiske's reputation as a writer of historical books, and Mr. Hill's reputation as a successful teacher, together with the great success of the "Civil Government of the United States," prepared by them a few years ago, will cause teachers of history and all others interested in our public schools to read these five preliminary chapters with great interest. Mr. Fiske tells his historical story in a very interesting and attractive way, while Mr. Hill shows how it may be interpreted, illustrated, and fixed in the mind of the pupil. Since entering upon the work of assisting Mr. Fiske, Mr. Hill has been appointed Secretary of the Massachusetts State Board of Education. The complete book will be ready this month.

WORK DOES NOT TIRE HIM.

I have been troubled with my back so that I could not stand on my feet. I have taken two bottles of Hood's Sarsaparilla and I feel like a new man. Work does not tire me now. Martin Earnest, Ashland, Ill.

That rare exotic, Ward McAllister, has been airing his views on woman's suffrage in a New York newspaper. He is opposed to the idea of feminine exercise of the full functions of citizenship for several reasons, one of which at least is characteristic. He says: "Women who do not agree with their husbands in political matters would adopt the same course which is adopted by all persons who differ on political questions, namely: They would become excited, angry, unreasonable, and perhaps violent." And in the McAllisterian code of form it is nothing less than sinful to become excited and angry, while a person who reached the plebeian extreme of unreason and violence would be considered a veritable monster. Going turgidly on, Mr. McAllister reasons that: "There would not be much satisfaction to her husband to know that the reason there was no fire in the stove or no dinner on the table was owing to his wife having suddenly been called to serve as a jury lady." But as Mr. McAllister claims in his article, to look at the question only from the standpoint of one of the 400, why, pray, should his "jury lady" be obliged to personally supervise the kindling of fires and the cooking of dinners? Couldn't she leave all that to the servants, as she does when summoned to duty as a patroness of the orchid show or a directress of Sorosis?—Chicago News.

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SAFETY.

BY E. L. E.

A star came out alone in Heaven,
Where always Constellations shone
Before she wakened, in the home
Of Twilight. They were late; but on
The rolling sea of Space she saw
Great dusky figures. Terrified
Was she, for they were moving clouds,
And threatened to obscure her light,
And drown her in their caverns deep.
"Alas!" she cried, "I am alone
In heaven. Great nature has forgot
I come with such a feeble light;
And leaves me prey to Darkness. If
It swallow me I never shall
See the great planets more!" But while
She sighed, a sudden glow was flashed
In the dark East; and on the verge
Arose the large round moon. To her
The happy star ran swiftly. Fear
And loneliness were gone. Though dim
The Constellations were, yet Heaven
Had sent the perfect Orb, that lights
The world. So, close she kept
Within the golden circle, on
Her upward path; and felt no more
Afraid of Darkness and the Night.

A WISE FISH.

I am only a fish, but I have a story to tell about myself and my millions of brothers and sisters who used to swim in these waters and play round the shores. There are so many of us and we are so hungry, that we are always hunting for food, and even eat each other; so it would be foolish to complain that creatures living on the shore should catch and eat us when hungry. Many people know so little abont us that after they have caught us (which is bad enough for us), they throw us into a basket or hollow of the rocks with just enough water to prevent our dying quickly, and there we gasp and gasp for hours. How we long to speak their language and tell them that we shall be soft and quite unfit to eat if we suffer so much and are so long dying, and that wise fishermen kill fish as soon as taken from the water by striking them a quick, sharp blow just behind the eyes with a stick or stone, or if they have no stick or stone hold the fish by their tails and strike their heads against a rock or something hard, and then put them into a cool, shady place. People would never allow land creatures that are meant for food to die slowly in agony, because they know that their flesh is unwholesome if they do, but the same is true of us

"I am fishing for fun," I hear boys and even men say, and they catch dozens of us and throw us down on the hot rocks or into a little pool of warm water, which soon grows red with blood from our torn bodies, and we can only suffer in our poor fish way and long to die.

How do I know so much? I will tell you. I am an old fish now, and have been caught three times myself. The first time I was a mere baby and was taken into the hands of a tall man with a kind face, who said: "Poor little fish, you are too small to eat and you are not hurt, for the hook is only caught in your lip, and I will take it out very carefully. If you were badly hurt I would kill you at once; but there, you are free now to swim away and forget all about me." But I never did forget him, and if I must be eaten, I wish it might be by that man. The next time I was caught by a woman, who swung me into the air and dashed me among the rough rocks, screaming for some one to take me off. But my head was caught in a rock and the hook was jerked away, taking a piece of my jaw with it, and I fell into the sea. Lastly, I was caught by a boy, who called me "Such a beauty," for I was full grown by that time. Had he known how to kill me quickly, I would have made him a good dinner; but he threw me into a hollow in the rocks, as he had seen others do, and soon the friendly ocean sent a big wave which washed me back home again. So I have grown very shy of the worms and bits of clams and other food that men tempt us with, and spend my time teaching other fishes how to nibble the bait without getting caught, and having been on land three times, I have as you see, learned how to talk, and when a fish speaks, he always tells the truth.—A. Fish.

Rev. Dr. Sprecher, of Cleveland, in a recent lecture in that city upon "The Revival of Scientific Belief that Death Does not End All," said: "In the New York Evangelist of last week the editor relates the following incident from his own experience: 'Years ago we received a business letter involving the financial standing of a friend, the vice-president of a bank in which he kindly warned us of his possible bankruptcy, but trusted our honor to protect that information from becoming public. Following his suggestion we burned the letter promptly, without permitting it to pass into the hand of any second party, but prepared for a necessary trip when summoned by wire. Not an allusion to the friend or the message passed our lips, and yet the next morning the good wife repeated the whole contents of that letter as a part of her dream.'" "Consider what is implied in this case. How did that letter get into the head of the editor's wife so completely that she could repeat every word of it to him the next morning? Certainly it did not come to her through any of the bodily senses. She did not see, hear, taste, smell or touch it. If she had only dreamed that her husband had received a letter from a certain man and the general fact contained in it, we might explain the dream as a coincidence. But how could she get the whole contents of the letter so that she could repeat it all to her husband? Manifestly she got that letter without the use of any bodily sense. Her mind got it from the mind of her husband, or from the letter when it was in his hands, or from the man who wrote it at a distance. Now, how will materialists get along with such a fact. One of the fundamental doctrines of materialism is that we get all our information through the senses in the first place. The mind may work up or work out something from knowledge got through the senses. But materialism insists that knowledge must first come through the senses. If this were true, the doctrine that the mind is only a phenomenon of matter would have some ground to stand on. But here is a whole letter verbatim coming into the mind of this editor's wife through other avenues than the senses of the body." "It is no wonder that such facts have called a halt on the materialists. So with many other psychical phenomena which we have been considering in these lectures. Psychologists are being forced to assume a sub-self, a subjective self, a subliminal consciousness within us, and it is difficult to classify this sub-self as a product of matter."

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Part Second.

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CHAPTER I. THE SPIRITUALISM OF THE BIBLE. Science versus Religion. Similarity of modern and ancient phenomena. The siege of Jerusalem. "The Light of the World." Unseen armies who aided in the triumph of the Cross.
CHAPTER II. THE SPIRITUAL IN THE EARLY CHRISTIAN CHURCH. Signs and wonders in the days of the Fathers. Martyrdom of Polycarp. The return of Evagrius after death. Augustine's faith. The philosophy of Alexandria.
CHAPTER III. SPIRITUALISM IN CATHOLIC AGES. The counterfeiting of miracles. St. Bernard. The case of Mademoiselle Perrier. The tomb of the Abbe Paris. "The Lives of Saints." Levitation. Prophecy of the death of Ganganelli.
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CHAPTER V. THE SPIRITUALISM OF THE WALDENSES AND CAMISARDS. The Israel of the Alps. Ten centuries of Persecution. Arnaud's march. The deeds of Laporte and Cavalier. The ordeal of fire. End of the Cevennois War.
CHAPTER VI. PROTESTANT SPIRITUALISM. Precursors of the Reformation. Luther and Satan. Calvin. Wishart martyrdom. Witchcraft. Famous accounts of apparitions. Bunyan. Fox and Wesley.
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Part Third.

MODERN SPIRITUALISM.

CHAPTER I. INTRODUCTORY.
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CHAPTER III. DELUSIONS (continued). The revival of Pythagorean dreams. Allan Kardec's communication after death. Fancied evocation of the spirit of a sleeper. Fallacies of Kardecism. The Theosophical Society. Its vain quest for sylphs and gnomes. Chemical processes for the manufacture of spirits. A magician wanted.
CHAPTER IV. Mental diseases little understood.
CHAPTER V. "PEOPLE FROM THE OTHER WORLD." A pseudo investigator. Gropings in the dark. The spirit whose name was Yusef. Strange logic and strange theories.
CHAPTER VI. SCEPTICS AND TESTS. Mistaken Spiritualists. Libels on the Spirit world. The whitewashing of Ethiopians.
CHAPTER VII. ABSURDITIES. "When Greek meets Greek." The spirit-costume of Oliver Cromwell. Distinguished visitors to Italian seances. A servant and prophet of God. Convivial spirits. A ghost's tea-party. A dream of Mary Stuart. The ideas of a homicide concerning his own execution. An exceedingly gifted medium. The Crystal Palaces of Jupiter. Re-incarnative literature. The mission of John King. A penniless archangel. A spirit with a taste for diamonds. The most wonderful medium in the world.
CHAPTER VIII. TRICKERY AND ITS EXPOSURE. Dark seances. A letter from Serjeant Cox. The concealment of "spirit-drapery." Rope tying and handcuffs. Narrative of exposed imposture. Various modes of fraud.
CHAPTER IX. TRICKERY AND ITS EXPOSURE (continued). The passing of matter through matter. "Spirit brought flowers." The ordinary dark seance. Variations of "phenomenal" trickery. "Spirit Photography." Moulds of ghostly hands and feet. Baron Kirkup's experience. The reading of sealed letters.
CHAPTER X. THE HIGHER ASPECTS OF SPIRITUALISM. The theological Heaven. A story regarding a coffin. An incident with "L. M." A London drama. "Blackwood's Magazine" and some seances in Geneva.
CHAPTER XI. "OUR FATHER."
CHAPTER XII. THE HIGHER ASPECT OF SPIRITUALISM (continued). "Stella."

APPENDIX.

This covers eight pages and was not included in the American edition. It is devoted to a brief account of a young medium who under spirit influence wrote poetry of a high order. Extracts from these poetic inspirations are given. The appendix is an interesting and most fitting conclusion of a valuable book.

This is the English edition originally published at $4.00. It is a large book, equal to 600 pages of the average 12mo., and much superior in every way to the American edition published some years ago. Originally published in 1877, it was in advance of its time. Events of the past twelve years have justified the work and proven Mr. Home a true prophet, guide and adviser in a field to which his labor, gifts and noble character have given lustre.

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The death of Professor W. D. Whitney, of Yale College takes from us the foremost American Orientalist and philologist.

Our Spiritual Temple is still in the future, but the temple of a purified and ennobled spirit we can each one build for himself in the heart, and the light from it will shine forth in and beautify our lives. Are we building it?—The Searchlight.

H. L. Green, Buffalo, N Y., has issued in pamphlet form the papers which were contributed to the Tyndall Memorial number of his magazine, by George Jacob Holyoake, Elizabeth Cady Stanton, C. D. B. Mills, Parker Pillsbury and others. A good picture of Tyndall forms the frontispiece. This pamplet of 50 pages is well worth preserving. It may be ordered from this office at 15 cents a copy.

More and more are the unimportant division of creeds giving way to the one common purpose and hope—that of the elevation and consecration of character—and there is no single field that offers greater scope for this work in the advancement of life to a more ideal plane than the ministry. In a broad sense, the work of the teacher and the journalist should be ministry also.—Lilian Whiting.

A complete stenographic report of the proceedings of the First American Congress of Liberal Religious Societies held in Chicago, May 22, 23, 24 and 25, 1894, will be mailed from this office, post free, to any address on receipt of 25 cents. This report contains all the speeches, as well as the resolutions, platform and constitution.

The Pope's attitude toward cremation was announced recently in the Roman Catholic Diocesan Council of Breisgau, Germany. His opinion is that cremation, while heretical in principle, may be allowed under special conditions which amount to a guaranty against public scandal. The Catholic clergy may officiate at services over bodies which are to be cremated, but not at a creamatorium.

Says Jenkin Loyd Jones in Unity: Unitarianism as a term of thought and temper of spirit grows more dear as it grows more clear to us, but Unitarianism as a sect-name, a denominational limit, a measuring string that grants or withholds fellowship or coöperation on theological considerations, does not hold our allegiance and has never been a measure of our sympathies.

Rev. Myron W. Reed, of Denver, Col., the most widely-known clergyman of that city, has resigned his pastorate at the First Congregational church on account of differences with the trustees regarding his preaching on social, economic and political subjects. To a local paper Mr. Reed said that it was impossible for him to consult corporation attorneys and capitalists every week to learn what to preach about on Sundays.

Two churches at Cleveland, O., have been split in two over the temperance question. From one of the Presbyterian and one of the Methodist churches the prohibition party has seceded. The Methodist seceders have organized the "First Prohibition church of Cleveland," and the Presbyterians have made of themselvec a Congregational church on total abstinence and prohibition foundations. This is, we believe, the first movement of the kind precipitated by the rum question.

Dr. Dean Clark says in the Light of Truth: In nearly all our larger cities where Spiritualism has gained recognition, instead of having one or two large flourishing societies, with rostrums consecrated to the use of competent, thoroughly qualified teachers of Spiritualism in its broadest and highest sense, we find sometimes more than dozen a halls used as public séance-rooms, where half-fledged mediums, often uncouth and shamefully illiterate, give cheap and sometimes very dubious exhibitions of their undeveloped mediumship, or psychometric sensibility!

A passage from a letter written by L. Dow of New York City and inserted in THE JOURNAL of June 16th, contained so many errors as printed, that in justice to the writer and the subject the whole passage is here reproduced:

Mr. Dow writes: I write to call your attention to a weak point in Mr. Hudson's "Law of Psychic Phenomena" which I think fatal to his hypothesis. I have not seen that any of his critics have taken notice of it. On page 30 he says: "The objective mind is merely the function of the physical brain." Now this function he has apparently conceived of as an entity, with qualities and faculties of its own. This is not conceivable. No definition of function admits of this possession of faculties, qualities, experiences of its own. His working hypothesis, it seems to me, breaks down at the start.

"The Bridge Between Two World's," advertised in this issue of THE JOURNAL, is to us the most interesting of all Miss Judson's works. The volume has for its frontispiece a fine portrait of the author. That the daughter of Adoniram Judson, missionary of the Burmese Empire, should advance beyond her father's teachings and write works like "Why She Became a Spiritualist," "From Night to Morn" and "The Bridge Between Two World's" (which will be reviewed in THE JOURNAL next week) is as remarkable as that Capt. Robert C. Adams, son of the celebrated Rev. Nehemiah Adams of Boston, should become a pronounced free thinker and President of the Canadian Freethought Association and the author of works radically opposed to the whole theological system which his father preached.

The New York Herald says that "to know that above you are multitudes of spirits, some, perhaps, the spirits of your dear ones of long ago; that it is a part of God's providence that they should accompany you in order 'to keep thee in all thy ways;' that their mission is to lovingly influence you, though by subtle means beyond your ken; that they now and again creep so close to your consciousness that you are almost aware of their presence, and that at all times and in every strait they will serve you—what other effect can such a truth have than to check your mad impulse, give you serenity of mind amid disturbing experiences, enable you to bear inevitable sorrow with resignation and render the other life so real that you will sometime say your farewell without regret? That is the doctrine of the Bible, and if you fail to heed it you blindly neglect one of the most important revelations of God."

QUEEN CITY PARK CAMP MEETING.

Queen City Park Camp Meeting commences July 29th and closes September 2, 1894. The following is a list of speakers for the season: July 29th, Sunday, Hon. A. E. Stanley and Mrs. Sarah A. Brynes; July 31st, Tuesday, Mrs. Sarah A. Brynes; August 1st, Wednesday, Alonzo F. Hubbard; August 2d, Thursday, Mrs. Sarah A. Brynes; August 3d, Friday, Mrs. A. W. Crossett; August 4th, Saturday, J. Clegg Wright; August 5th, Sunday, (not yet decided) J. Clegg Wright; August 7th, Tuesday, J. Clegg Wright; August 8th, Wednesday, not yet decided; August 9th, Thursday, Mrs R. S. Lillie; August 10th, Friday, Hon. A. H. Dailey; August 11th, Saturday, Mrs. R. S. Lillie; August 12th, Sunday, Hon. A. H. Dailey and Mrs. R. S. Lillie; August 14, Tuesday, Mrs. Carrie E. L. Twing; August 15th, Wednesday, S. Grimshaw; August 16th, Thursday, Mrs. Sarah A. Wiley; August 17th, Friday, S. Grimshaw; August 18th, Saturday, Mrs. Clara H. Banks; August 19th, Sunday, F. A. Wigan, Mrs. Clara H. Banks; August 21st, Tuesday, Mrs. Ida P. A. Whitlock: August 22d, Wednesday, Mrs. Clara H. Banks; August 33d, Thursday, F. A. Wiggin; August 24th, Friday, Mrs. Ida P. A. Whitlock; August 25th, Saturday, Mrs. Emma Paul; August 26th, Sunday, Mrs. Emma Paul, Dr. George A. Fuller; August 28th, Tuesday, Lucius Colborn; August 29th, Wednesday, Dr. George A. Fuller; August 30th, Thursday, J. Frank Baxter; August 31st, Friday, Dr. George A. Fuller; September 1st, Saturday, J. Frank Baxter; September 2, Sunday, Dr. George A. Fuller, J. Frank Baxter. The circulars for Lake Pleasant and Queen City Park Camp Meeting are now ready for distribution. Those who wish for one of each can send a postal to J. Milton Young, or N. S. Henry, Lake Pleasant, Mass. I think they will be forwarded to their address. Those who want a large number sent, had better apply to Dr. E. A. Smith, Brandon, Wis., and they will be sent by express.

E. A. S.

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BY MRS. E. B. DUFFEY.
An exchange in reviewing this work truly says: "This is a narrative of personal experiences after death, of a spirit that returns and gives it graphically, through the medium. It is just the thing for a neophyte to read, who desires to know something of the beyond, being one of the most common sense productions we have seen in Spiritual literature for many a day."
Another says: "This is an exposition of Spiritual philosophy, from the pen of one who is thoroughly imbued with the new light of Spiritual science, and here is nothing in the work that can offend the most fastidious critic of the orthodox school..... Altogether it is well worth careful reading by all candid minds.
Pamphlet, 101 pp. Price 25 cents

